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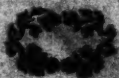
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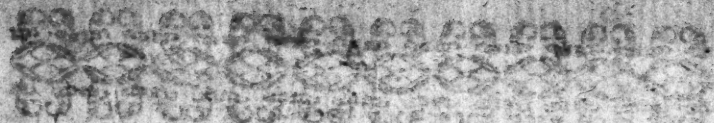
Extracted from Mr. *John Goodwin*,

By JOHN WESLEY.

With a PREFACE, wherein all that is Material, in
LETTERS just published, under the Name of the
Rev. Mr. HERVEY, is answered.



B R I S T O L
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THE ATISE

JUSTIFICATION

Extracted from the Goodwin

By JOHN H. ESTLEY



Printed by Wm. H. H. in New York

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THE

PREFACE.

1. **P**ERHAPS I should not have submitted, at least not so soon, to the Importunity of my Friends, who have long been soliciting me to abridge and publish the ensuing Treatise, had not some warm People published a Tract intitled, "The Scripture Doctrine of imputed Righteousness defended." I then judged it absolutely incumbent upon me, to publish the *real Scripture-Doctrine*. And this I believed I could not either draw up or defend, better than I found it done to my Hands, by one who at the Time he wrote this Book, was a firm and zealous *Calvinist*. This enabled him to confirm what he advanced by such Authorities, as well from Mr. *Calvin* himself, as from his most eminent Followers, as I could not have done, nor any who had not been long and critically versed in their Writings.

2. A GREATER Difficulty was, to know what Notice I ought to take of Mr. *Hervey's* Treatise, wrote (as the *Leeds-Publisher* says) with a "*becoming and well-tempered Fairness*." The Case was peculiar. My Acquaintance with Mr. *Hervey* commenced about thirty Years ago, when I was a Fellow, and he was a Commoner, of *Lincoln-College*,

College, in *Oxford*. At my Request he was permitted (as was Mr. *Whitefield* some Time after) to make One of a little Company, who used to spend the Evenings together, in reading the Holy Scriptures. And I rejoiced in having many Opportunities of assisting him both in his Studies and in his Christian Warfare: Which he acknowledged in very strong Terms, by a Letter now in my Hands, wrote not long after the Publication of his "Meditations among the Tombs." In my Answer to this, I told him frankly, "There were one or two Passages in that Book, which if I had seen before it was printed, I should have advised him not to insert." He replied, "If he printed any Thing more, he would beg of me to correct it first." Accordingly he sent me not long after the Manuscript of his three first Dialogues. I sent them back after some Days, with a few inconsiderable Corrections. But upon his complaining, "You are not my Friend, if you do not take more Liberty with me," I promised, I would: So he sent them again, and I made some more important Alterations. I was not surprized at seeing no more of the Copy, 'till I saw it in print. When I had read it, I wrote him my Thoughts freely, but received no Answer. On *October* the 15th, 1756, I sent him a Second Letter: Which I here insert, that every impartial Person may understand the real Merits of the Cause. I need only premise, that at the Time I wrote, I had not the least Thought of making it public. I only spoke my private Thoughts in a free, open Manner, to a Friend dear as a Brother. I had almost said to a Pupil, to a Son: For so near I still accounted him. It is no wonder therefore that "several of my Objections," as Mr. *Hervey* himself observes,* "appear more like Notes and

Memo-

Memorandums, than a just Plea to the Public." It is true. They appear like what they are, like what they were originally intended for. I had no Thought of a *Plea to the Public* when I wrote, but of "Notes and Memorandums to a private Man."

DEAR SIR,

Oct. 15, 1756.

A Considerable Time since, I sent you a few hasty Thoughts which occur'd to me on reading the Dialogues between *Theron* and *Aspasio*. I have not been favour'd with any Answer. Yet upon another and a more careful Perusal of them, I could not but set down some obvious Reflections, which I would rather have communicated, before those Dialogues were publish'd.

In the First Dialogue there are several just and strong Observations, which may be of Use to every serious Reader. In the Second, is not the Description often too labour'd, the Language, too stiff, and affected? Yet the Reflections on the Creation (in the 31st and following Pages) make abundant Amends for this. (I cite the Pages according to the *Dublin* Edition, having wrote the rough Draught of what follows, in *Ireland*.)

P. 39. Is *Justification* more or less, than God's pardoning and accepting a Sinner thro' the Merits of *Christ*? That God herein *reckons the Righteousness and Obedience which Christ perform'd as our own*," I allow; if by that ambiguous Expression, you mean only as you here explain it yourself, "They are as effectual for obtaining our Salvation, as if they were our own personal Qualifications." R. 41.

P. 43. "We are not solicitous, as to any particular Set of Phrases. Only let Men be humbled,

as repenting Criminals at *Christ's* Feet, let them rely as devoted Pensioners on his Merits, and they are undoubtedly in the Way to a blissful Immortality." Then for *Christ's* Sake, and for the Sake of the immortal Souls which He has purchased with his Blood, do not dispute for that particular Phrase, *The imputed Righteousness of Christ*. It is not Scriptural; It is not necessary. Men who scruple to use, Men who never heard the Expression, may yet "be humbled, as repenting Criminals at his Feet; and rely as devoted Pensioners on his Merits." But it has done immense Hurt. I have had abundant Proof, that the frequent Use of this unnecessary Phrase, instead of "furthering Men's Progress in vital Holiness," has made them satisfied without any Holiness at all; yea and encouraged them to work all Uncleaness with Greediness.

P. 45. "To ascribe Pardon to *Christ's* passive, Eternal Life to his *active* Righteousness, is fanciful rather than judicious. His universal Obedience from his Birth to his Death, is the one Foundation of my Hope."

This is unquestionably right. But if it be, there is no manner of Need, to make the Imputation of his *active* Righteousness, a separate and labour'd Head of Discourse. O that you had been content with this plain Scriptural Account, and spared some of the *Dialogues* and *Letters* that follow!

THE Third and Fourth Dialogues contain an admirable Illustration and Confirmation of the great Doctrine of *Christ's* Satisfaction. Yet even here I observe a few Passages, which are liable to some Exception.

P. 54. "SATISFACTION was made to the Divine Law." I do not remember any such Expression in Scripture. This Way of speaking of the Law as a *Person injured* and to be *satisfied*, seems hardly defensible.

P. 74. "THE Death of Christ procured the Pardon and Acceptance of Believers, even before He came in the Flesh." Yea, and ever since. In this we all agree. And why should we contend for any Thing more?

P. 120. "ALL the Benefits of the New Covenant, are the *Purchase of his Blood*." Surely they are. And after this has been fully proved, where is the Need, where is the Use, of contending so strenuously, for the *Imputation of his Righteousness*, as is done in the Fifth and Sixth Dialogues?

P. 135. "If He was our Substitute as to *Penal Sufferings*, why not, as to *Justifying Obedience*?"

THE former is expressly asserted in Scripture. The latter is not expressly asserted there.

P. 145. "As Sin and Misery have abounded thro' the first *Adam*, Mercy and Grace have *much more* abounded thro' the Second. So that none can have any Reason to complain." No, not if the second *Adam* died for all. Otherwise all for whom he did not die, have great Reason to complain. For they inevitably fall by the first *Adam*, without any *Help* from the Second.

P. 148. "THE whole World of Believers" is an Expression which never occurs in Scripture: Nor has it any Countenance there: The World in the inspired Writings being constantly taken either in an Universal or in a bad Sense: Either for the whole of Mankind, or for that Part of them who know not God.

P. 149. "IN the LORD shall all the House of Israel be justified." It ought unquestionably to be render'd, "By or thro' the LORD:" This Argument therefore proves nothing. "Ye are complete in Him." The Words literally rendered are, *Ye are filled with Him.* And the whole Passage, as any unprejudiced Reader may observe, relates to Sanctification, not Justification.

P. 150. "THEY are accepted for Christ's Sake; this is Justification thro' imputed Righteousness." That remains to be proved. Many allow the former, who cannot allow the latter.

P. 151. "THE Righteousness which justifies us, is already wrought out."—A crude, unscriptural Expression! "It was set on Foot, carried on, completed."—O vain Philosophy! The plain Truth is, *Christ lived and tasted Death for every Man.* And thro' the Merits of his Life and Death, every Believer is justified.

P. 152. "WHOEVER perverts so glorious a Doctrine, shews he never believed." Not so. They who turn back, as a Dog to the Vomit, had once escaped the Pollutions of the World by the Knowledge of Christ.

P. 153. "THE Goodness of God leadeth to Repentance." This is unquestionably true. But the nice, metaphysical Doctrine of imputed Righteousness, leads not to Repentance, but to Liege-ousness.

P. 154. "THE Believer cannot but add to his Faith Works of Righteousness." During his first Love, this is often true. But it is not true afterwards, as we know and feel by melancholy Experience.

P. 155. "We no longer obey, in order to lay the Foundation for our final Acceptance." No.

That

That Foundation is already laid in the Merits of *Christ*. Yet we obey, in order to our final Acceptance thro' his Merits. And in this Sense, by obeying we lay a good Foundation, that we may attain eternal Life.

P. 156. "WE establish the Law: We provide for its Honour, by the perfect Obedience of *Christ*." Can you possibly think St. Paul meant this? That such a Thought ever entered into his Mind? The plain Meaning is, We establish both the true Sense, and the effectual Practice of it: We provide for its being both understood and practised in its full Extent.

P. 157. "ON those who reject the Atonement, just Severity." Was it ever possible for them, not to reject it? If not, how is it just, To cast them into a Lake of Fire, for not doing what it was impossible they should do? Would it be just (make it your own Case) to cast you into Hell, for not touching Heaven with your Hand?

P. 159. "JUSTIFICATION is complete the first Moment we believe, and is incapable of Augmentation."

NOT so: There may be as many Degrees in the Favour as in the Image of God.

P. 190. "ST. Paul often mentions a Righteousness imputed: (Not A Righteousness, never once; but simply Righteousness.) "What can this be, but the Righteousness of Christ?" He tells you himself, Rom. iv. 6. To him that believeth on Him that justifieth the Ungodly, Faith is imputed for Righteousness. "Why is Christ stiled Jehovah our Righteousness?" Because we are both justified and sanctified thro' Him.

P. 191. "MY Death, the Cause of their Forgiveness, MY Righteousness, the Ground of their Acceptance."

How

How does this agree with P. 45, "To ascribe Pardon to *Christ's Passive*, Eternal Life to his *Active* Righteousness, is fanciful rather than judicious?"

P. 195. "He commends such Kinds of Beneficence *only*, as were exercised to a Disciple as such." Is not this a Slip of the Pen? Will not our LORD then commend, and reward eternally, all Kinds of Beneficence, provided they flow'd from a Principle of loving Faith? Yea, that which was exercised to a Samaritan, a Jew, a Turk or an Heathen? Even these I would not term "transient Bubbles," tho' they do not *procure* our Justification.

P. 197. "How must our Righteousness exceed that of the Scribes and Pharisees? Not only in being sincere, but in possessing a *complete* Righteousness; even that of *Christ*." Did our LORD mean this? Nothing less. He specifies in the following Parts of his Sermon, the very Instances wherein the Righteousness of a Christian exceeds that of the Scribes and Pharisees.

P. 198. "He brings this specious *Hypocrite* to the Test." How does it appear that he was an *Hypocrite*? Our LORD gives not the least Intimation of it. Surely He *loved him*, not for his Hypocrisy, but his Sincerity!

Yet he loved the World, and therefore could not keep any of the Commandments in their spiritual Meaning. And the keeping of these is undoubtedly the *Way* to, tho' not the *Cause* of, Eternal Life.

P. 200. "By *Works* his Faith was made perfect: appeared to be true." No: The natural Sense of the Words is, By the Grace superadded while
well

he wrought those *Works*, his *Faith* was literally *made perfect*.

Ibid. "He that doth Righteousness is righteous—manifests the Truth of his Conversion." Nay, the plain Meaning is, He alone is truly *righteous*, whose Faith worketh by Love.

P. 201. "ST. JAMES speaks of the *Justification of our Faith*." Not unless you mean by that odd Expression, our *Faith* being *made perfect*. For so the Apostle explains his own Meaning. Perhaps the Word *justified* is once used by *St. Paul* for *manifested*.—But that does not prove, it is to be so understood here.

P. 202. "WHOSO doeth these Things shall never fall into total Apostasy." How pleasing is this to Flesh and Blood! But *David* says no such Thing. His Meaning is, *Whoso doeth these Things to the End shall never fall into Hell*.

THE Seventh Dialogue is full of important Truths. Yet some Expressions in it I can't commend.

P. 216. "ONE Thing thou lackest, the imputed Righteousness of *Christ*." You cannot think this is the Meaning of the Text. Certainly the *one Thing* our LORD meant was, The Love of GOD. This was the Thing he lacked.

P. 222. "Is the Obedience of *Christ* insufficient to accomplish our Justification?" Rather I would ask, Is the Death of *Christ* insufficient to purchase it?

P. 226. "THE Saints in Glory ascribe the whole of their Salvation to the Blood of the Lamb." So do I. And yet I believe "He obtained for all a Possibility of Salvation."

P. 227. "THE Terms of Acceptance for fallen Man were a full Satisfaction to the Divine Justice, and

and a complete Conformity to the Divine Law." This you take for granted; but I cannot allow.

THE Terms of Acceptance for fallen Man are, Repentance and Faith. Repent ye and believe the Gospel.

Ibid. "THERE are but Two Methods whereby any can be justified, either by a perfect Obedience to the Law, or because Christ hath kept the Law in our stead." You should say, "Or by Faith in Christ." I then answer, This is true: And fallen Man is justified, not by perfect Obedience but by Faith. What Christ has done is the Foundation of our Justification, not the Term or Condition of it.

In the Eighth Dialogue likewise there are many great Truths, and yet some Things liable to Exception:

P. 253. "DAVID G O D Himself dignifies with the most exalted of all Characters." Far very far from it. We have more exalted Characters than David's, both in the Old Testament and the New. Such are those of Samuel, Daniel, yea, and Job, in the former, of St. Paul and St. John in the latter.

But God files him a Man after his own Heart." This is the Text which has caused many to mistake: For want of considering; First, That this is said of David in a particular Respect; not with Regard to his whole Character: Secondly, The Time, at which it was spoken. When was David a Man after God's own Heart? When God found him following the Buires great with Young, when He took him from the Shep-Fold, Ps. lxxix. 71. It was on the 2d or 3d Year of Saul's Reign, that Samuel said to him, The Lord hath sought Him a Man after his own Heart, and hath

God commanded him to be Captain over his People, 1 Sam. xiii. 14. But was he a Man after God's own Heart all his Life? Or in all Particulars? So far from it, that we have few more exceptionable Characters, among all the Men of God recorded in Scripture.

P. 261. "THERE is not a just Man upon Earth that sinneth not." Solomon might truly say so, before Christ came. And St. John might after He came say as truly, *Whoever is born of God sinneth not. But in many Things we offend all.*" That St. James does not speak this of himself, or of real Christians, will clearly appear, to all who impartially consider the Context.

THE Ninth Dialogue proves excellently well, That we cannot be justified by our Works.

BUT have you thoroughly considered the Words which occur in the 270th Page?

"O CHILDREN of Adam, you are no longer obliged, to love God with all your Strength, nor your Neighbour as yourselves. Once indeed I insisted on absolute Purity of Heart: Now I can dispense with some Degrees of evil Desire. Since Christ has fulfilled the Law for you, "You need not fulfil it. I will connive at, yea accommodate my Demands to your Weakness."

I AGREE with you, That "this Doctrine makes the Holy One of God a Minister of Sin." And is it not your own? Is not this the very Doctrine which you espouse throughout your Book?

I CANNOT but except to several Passages also in the Tenth Dialogue. I ask First,

P. 291. "Does the Righteousness of God ever mean" (as you affirm) "The Merits of Christ?" I believe, not once in all the Scripture. It often means and particularly in the Epistle to the Ro-

man; *God's Method of justifying Sinners.* When therefore you say,

P. 292. "THE Righteousness of God means, such a Righteousness as may justly challenge his Acceptance," I cannot allow it at all: And this capital Mistake must needs lead you into many others. But I follow you Step by Step.

Ibid. "In order to intitle us to a Reward, there must be an Imputation of Righteousness." There must be an Interest in *Christ*. And then every Man shall receive his own Reward, according to his own Labour.

P. 293. "A REBEL may be forgiven, without being restored to the Dignity of a Son." A Rebel against an earthly King may; but not a Rebel against God. In the very same Moment that God forgives, we are the Sons of God. Therefore this is an idle Dispute. For Pardon and Acceptance, though they may be distinguished, cannot be divided. The Words of *Job* which you cite are wide of the Question. Those of *Solomon* prove no more than this, (and who denies it?) That Justification implies both Pardon and Acceptance.

P. 295. "GRACE reigneth thro' Righteousness unto eternal Life,—that is, The free Love of God brings us thro' Justification and Sanctification to Glory. *Ibid.* "That they may receive Forgiveness and a Lot among the Sanctified." That is, that they may receive Pardon, Holiness, Heaven.

Ibid. "Is not the Satisfaction made by the Death of *Christ*, sufficient to obtain both our full Pardon and final Happiness?" Unquestionably it is, and neither of the Texts you cite proves the contrary.

P. 296. "If it was requisite for *Christ* to be baptized, much more to fulfil the Moral Law".

I CAN-

I CANNOT prove that either one or the other was requisite in order to his purchasing Redemption for us.

P. 297. "By *Christ's* Sufferings alone, the Law was not satisfied." Yes it was; for it required only the Alternative, Obey or Die. It required no Man to obey and die too. If any Man had perfectly obey'd, he would not have died. *Ibid.* "Where the Scripture ascribes *the whole* of our Salvation to the Death of *Christ*, a *Part* of his Humiliation is put for the *whole*." I cannot allow this without some Proof. *He was obedient unto Death* is no Proof at all; as it does not necessarily imply any more, than that *He died in Obedience* to the Father. In some Texts there is a *Necessity* of taking a Part for the whole. But in these there is no such *Necessity*.

P. 300. "CHRIST undertook to do every Thing necessary for our Redemption." Namely, In a *Covenant* made with the Father. 'Tis sure, He *did* every Thing necessary: But how does it appear, that He *undertook* this, before the Foundation of the World, and that by a positive *Covenants* between Him and the Father?

You think this appears from four Texts, 1. From that, *Thou gavest them to Me*. Nay, when any believe, *the Father gives them to Christ*. But this proves no such previous Contract, 2. *God hath laid upon Him the Iniquities of us all*. Neither does this prove any such Thing, 3. That Expression, *The Counsel of Peace shall be between them*, does not necessarily imply any more, than that both the Father and the Son would concur in the Redemption of Man. 4. *According to the Counsel of his Will*,—that is, In the Way or Method he had chosen. Therefore neither any of these Texts, nor

all of them, prove what they were brought to prove. They do by no Means prove, That there ever was any such Covenant made between the Father, and the Son.

P. 301. "THE Conditions of the Covenant are recorded. *Lo, I come to do thy Will.*" Nay, here is no Mention of any Covenant, nor any Thing from which it can be inferr'd. "The Redemption stipulated in this glorious Treaty"—But I see not one Word of the Treaty itself. Nor can I possibly allow the Existence of it without far other Proof than this. *Ibid.* "Another Copy of this grand Treaty is recorded *Isaiah* xlix. from the first to the sixth Verse." I have read them, but cannot find a Word about it, in all those Verses. They contain neither more nor less than a Prediction, of the Salvation of the *Gentiles*.

P. 302. "By the Covenant of Works, Man was bound to obey *in his own Person.*" And so he is under the Covenant of Grace, though not in order to his Justification. "The Obedience of our Surety is accepted instead of our own." This is neither a safe nor a Scriptural Way of speaking. I would simply say, *We are accepted thro' the Beloved. We have Redemption thro' his Blood.*

P. 303. "THE Second Covenant was not made with Adam, or any of his Posterity, but with Christ in those Words, *The Seed of the Woman shall bruise the Serpent's Head.*" For any Authority you have from these Words, you might as well have said, It was made with the Holy Ghost. These Words were not spoken to Christ, but of Him, and give not the least Intimation of any such Covenant as you plead for. They manifestly contain, if not a Covenant made with, a Promise made to Adam and all his Posterity.

P. 303. "CHRIST, we see, *undertook to execute the Conditions.*" We see no such Thing in this Text. We see here only a Promise of a Saviour, made by GOD to Man.

Ibid. "Tis true, I cannot fulfil the Conditions." 'Tis not true. The Conditions of the New Covenant are *repent and believe.* And these you can fulfil, thro' *Christ* strengthening you. "'Tis equally true, this is not required at my Hands." It is *equally* true, that is, absolutely false. And most dangerously false. If we allow this, Antinomianism comes in with a full Tide. "*Christ* has perform'd all that was *conditional* for me." Has He *repented and believed for you?* You endeavour to evade this by saying, "He perform'd all that was *conditional* in the *Covenant of Works.*" This is nothing to the Purpose; for we are not talking of that, but of the *Covenant of Grace.* Now He did not perform all that was *conditional* in this Covenant, unless He *repented and believed.* "But He did unspeakably more." It may be so. But He did not do this.

P. 308. "But if *Christ's perfect Obedience* be *Our's,* we have no more Need of Pardon, than *Christ Himself.*" The Consequence is good. You have started an Objection which you cannot answer. You say indeed, "Yes, we do need Pardon; for in many Things we offend all." What then? If his *Obedience* be *Our's,* we still *perfectly obey in Him.*

P. 309. "BOTH the Branches of the Law, the *Preceptive* and the *Penal,* in the Case of Guilt contracted, must be satisfied." Not so. "*Christ* by his Death alone, (so our Church teaches) fully satisfied for the Sins of the whole World." The same great Truth is manifestly taught in the 31st Article. Is it therefore fair, is it honest, for any one to plead the Articles of our Church in Defence

of absolute Predestination ? Seeing the 17th Article barely *defines* the Term, without either affirming or denying the Thing : Whereas the 31st totally overthrows and razes it from the Foundation.

Ibid. "BELIEVERS who are notorious Transgressors in themselves, have a sinless Obedience in Christ." O Siren Song ! Pleasing Sound, to *James Wheatley ! Thomas Williams ! James Reiley !*

I KNOW not one Sentence in the Eleventh Dialogue, which is liable to Exception : But that grand Doctrine of Christianity, Original Sin, is therein proved by irrefragable Arguments.

THE Twelfth likewise is unexceptionable, and contains such an Illustration of the Wisdom of GOD, in the Structure of the Human Body, as I believe cannot be paralleled, in either Antient or Modern Writers.

THE former Part of the Thirteenth Dialogue is admirable. To the latter I have some Objection.

VOL. II. P. 44. "*Elijah* failed in his Resignation, and even *Moses* spake unadvisedly with his Lips." It is true : But if you could likewise fix some Blot upon venerable *Samuel* and beloved *Daniel*, it would prove nothing. For no Scripture teaches, That the Holiness of *Christians* is to be measured by that of any *Jew*.

P. 46. "Do not the *best* of Men frequently feel Disorder in their Affections ? Do not they often complain, *When I would do Good, Evil is present with me ?*" I believe not. You and I are only able to answer for ourselves. "Do not they say, *We groan being burthen'd,*—with the Workings of inbred Corruption ?" You know, this is not the Meaning of the Text. The whole Context shews,

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the Cause of that Groaning was their longing to be with Christ.

P. 47. "THE Cure" of Sin "will be perfected in Heaven." Nay surely, in Paradise, if no sooner. "This is a noble Prerogative of the Beatific Vision." No: It would then come too late. If Sin remains in us 'till the Day of Judgment, it will remain for ever. "Our Present Blessedness does not consist in being free from Sin." I really think it does. But whether it does or no, if we are not free from Sin, we are not Christian Believers. For to all these the Apostle declares, *Being made free from Sin, ye are become the Servants of Righteousness*, Rom. vi, 18.

"If we were perfect in Piety (St. John's Word is, *Perfect in Love*) Christ's Priestly Office would be superseded." No: We should still need his Spirit (and consequently his Intercession) for the Continuance of that Love from Moment to Moment. Beside, we should still be encompassed with Infirmities, and liable to Mistakes, from which Words or Actions might follow, even though the Heart was all Love, which were not exactly right. Therefore in all these Respects, we should still have Need of Christ's Priestly Office: And therefore as long as he remains in the Body, the greatest Saint may say,

Every Moment, LORD, I need

The Merit of thy Death.

The Text cited from *Exodus* asserts nothing less than, That *Iniquity* "cleaves to all our holy Things 'till Death."

P. 48. "Sin remains, That the Righteousness of Faith may have its due Honour." And will the Righteousness of Faith have its due Honour no longer than Sin remains in us? Then it must remain

main, not only on Earth and in Paradise, but in Heaven also—"And the Sanctification of the Spirit its proper Esteem." Would it not have more Esteem, if it were a perfect Work?

Ibid. "It (Sin) will make us lowly in our own Eyes." What, will Pride make us lowly? Surely the utter Destruction of Pride, would do this more effectually. "It will make us compassionate." Would not an entire Renewal in the Image of God make us much more so? "It will teach us to admire the Riches of Grace." Yea, but a fuller Experience of it, by a thorough Sanctification of Spirit, Soul and Body, will make us admire it more. "It will reconcile us to Death." Indeed it will not: Nor will any Thing do this, like perfect Love.

P. 49. "It will endear the Blood and Intercession of *Christ*." Nay, these can never be so dear to any, as to those who experience their full Virtue, who are *filled with the Fulness of God*. Nor can any "feel their continual Need" of *Christ*, or "rely on Him" in the Manner which these do.

DIALOGUE 14. P. 57. "THE Claims of the Law are all answered." If so, Count Zinzendorf is absolutely in the right: Neither God nor Man can claim my Obedience to it. Is not this Antinomianism without a Mask?

P. 59. "Your Sins are expiated thro' the Death of *Christ*, and a *Righteousness* given you, by which you have free Access to God." This is not Scriptural Language. I would simply say, *By Him we have Access to the Father*.

THERE are many other Expressions in this Dialogue, to which I have the same Objection, namely, 1. That they are Unscriptural, 2. That they directly lead to Antinomianism.

THE

THE First Letter contains some very useful Heads of Self-Examination. In the Second,

P. 91. I READ, "There is a *Righteousness* which supplies all that the Creature needs. To prove this *momentous* Point, is the Design of the following Sheets."

I HAVE seen such terrible Effects, of this unscriptural Way of Speaking, even on those *who had once clean escaped from the Pollutions of the World*, that I cannot but earnestly wish, you would speak no otherwise than do the Oracles of GOD. Certainly this *Manner of Expression* is not *momentous*. It is always *dangerous*, often *fatal*.

LETTER III. P. 93. "Where Sin abounded, Grace did much more abound: That as Sin had reigned unto Death, so might Grace — The free Love of GOD — reign thro' *Righteousness*, thro' our Justification and Sanctification, unto eternal Life, Rom. v. 20. 21. This is the plain natural Meaning of the Words. It does not appear, that one Word is spoken here about *imputed Righteousness*: Neither in the Passages cited in the next Page, from the Common-Prayer and the Articles. In the Homily likewise that Phrase is not found at all, and the main Stress is laid on *Christ's shedding his Blood*. Nor is the *Phrase* (concerning the *Thing*, there is no Question) found in any Part of the Homilies.

P. 101. "If the Fathers are not explicit with Regard to the Imputation of *active Righteousness*, they abound in Passages which evince the *Substitution* of *Christ* in our Stead: Passages which disclaim all Dependence on any Duties of our own, and fix our Hopes wholly on the *Merits* of our Saviour. When this is the Case, I am very little solicitous about any *particular Forms of Expression*."

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Q lay aside then those questionable, dangerous Forms, and keep closely to the Scriptural.

LETTER IV. P. 105. "The Authority of our Church and of those eminent Divines," does not touch those *particular Forms of Expression*: Neither do any of the Texts which you afterward cite. As to the Doctrine we are agreed.

Ibid. "THE Righteousness of GOD signifies, the Righteousness which God-Man wrought out." No. It signifies GOD's Method of justifying Sinners.

P. 107. "THE Victims figured the Expiation by Christ's Death, the cloathing with Skins, the Imputation of his Righteousness." That does not appear. Did not the One rather figure our Justification, the other, our Sanctification?

P. 109. ALMOST every Text quoted in this and the following Letter, in support of that *particular Form of Expression*, is distorted above Measure from the plain, obvious Meaning, which is pointed out by the Context. I shall Instance in a few, and just set down their true Meaning, without any farther Remarks.

To *show unto Man his Uprightness*. To convince him of GOD's Justice, in so punishing him.

P. 110. HE shall receive the Blessing—Pardon—from the LORD and Righteousness—Holiness—from the GOD of his Salvation,—the GOD who saveth him both from the Guilt and from the Power of Sin.

P. 111. I WILL make Mention of thy Righteousness only.—Of thy Mercy—So the Word frequently means in the Old Testament. So it unquestionably means in that Text, *In (or by) thy Righteousness shall they be exalted.*

P. 112. SION shall be redeemed with Judgment—after severe Punishment—and her Converts with Righteousness

Righteousness—with the tender Mercy of God, following that Punishment.

P. 113. IN (or thro') the LORD I have *Righteousness and Strength*, Justification and Sanctification. He hath clothed me with the Garments of Salvation, —saved me from the Guilt and Power of Sin : Both of which are again exprest by, *He hath covered me with the Robe of Righteousness*.

P. 114. MY *Righteousness*—my Mercy—shall not be abolished.

P. 116. To make Reconciliation for Iniquity—to atone for all our Sins—and to bring in everlasting *Righteousness*, spotless Holiness into our Souls. And this *Righteousness* is not *Human*, but *Divine*. It is the Gift and the Work of God.

P. 117. THE LORD our *Righteousness*—The Author both of our Justification and Sanctification.

P. 127. “WHAT *Righteousness* shall give us Peace at the last Day, Inherent or Imputed?” Both. *Christ* died for us and lives in us, *That we may have Boldness in the Day of Judgment*.

LETTER V. P. 131. *That have obtained like precious Faith thro' the Righteousness—the Mercy—of our LORD. Seek ye the Kingdom of GOD and his Righteousness—the Holiness which springs from GOD reigning in you.*

P. 132. THEREIN is revealed the *Righteousness of GOD*—GOD's Method of justifying Sinners.

P. 135. “WE establish the Law, as we expect no Salvation without a perfect Conformity to it—namely, by *Christ*.” Is not this a mere Quibble? And a Quibble, which after all the labour'd Evasions of *Witsius* and a thousand more, does totally make void the Law? But not so does St. *Paul* teach. According to him, without Holiness, personal Holiness, no Man shall see the LORD. None who is not himself

himself conformed to the Law of God here, *shall see the LORD in Glory.*

THIS is the grand, palpable Objection to that whole Scheme. It directly *makes void the Law.* It makes Thousands content to live and die *Transgressors of the Law*, because *Christ fulfilled it for them.* Therefore tho' I believe, He hath *lived and died* for me, yet I would speak very tenderly and sparingly of the former, (and *never*, separately from the latter) even as sparingly as do the Scriptures, for Fear of this dreadful Consequence.

P. 138. "THE Gift of Righteousness must signify a Righteousness not their own." Yes, it signifies the Righteousness or Holiness, which God gives to, and works in them.

P. 193. "THE Obedience of one is Christ's actual Performance of the whole Law." So here his Passion is fairly left out! Whereas his *becoming obedient unto Death*, that is, dying for Man, is certainly the chief Part, if not the whole which is meant by that Expression.

Ibid. "THAT the Righteousness of the Law might be fulfilled in us—That is, By our Representative in our Nature." Amazing! But this, you say, agrees with the Tenor of the Apostle's arguing. For he is demonstrating we cannot be justified by our own Conformity to the Law." No: Not here. He is not speaking here of the *Cause* of our Justification, but the *Fruits* of it. Therefore that unnatural Sense of his Words does not at all, agree with the Tenor of his arguing."

P. 140. I TOTALLY deny the Criticism on *δικαιοσύνη* and *δικαίωμα*, and cannot conceive on what Authority it is founded: O how deep an Aversion to Inward Holiness does this Scheme naturally create?

P. 142. "THE Righteousness they attained could not be any Personal Righteousness." Certainly it was. It was *implanted* as well as *imputed*.

P. 145. "FOR *Instruction in Righteousness*, in the Righteousness of *Christ*." Was there ever such a Comment before? The plain Meaning is, *For training up in Holiness of Heart and of Life*.

P. 146. *He shall convince the World of Righteousness*—That I am not a Sinner, but innocent and holy:

P. 148. "THAT *we might be made the Righteousness of God in Him*. Not intrinsically, but imputatively." Both the one and the other. *God thro' Him*, first accounts and then makes us righteous. Accordingly,

P. 152. THE *Righteousness which is of God by Faith*, is both *imputed* and *inherent*.

P. 153. MY Faith fixes on both the *meritorious Life* and *atoning Death of Christ*." Here we clearly agree. Hold then to this, and never talk of the former without the latter. If you do, you cannot say, "Here we are exposed to no Hazard." Yes, you are to an exceeding great one: Even the Hazard of living and dying without Holiness. And then we are lost for ever.

THE Sixth Letter contains an admirable Account of the Earth and its Atmosphere, and comprizes Abundance of Sense in a narrow Compass, and express'd in beautiful Language.

P. 177. GEMS have "a Seat on the virtuous fair one's Breast." I can't reconcile this with St. Paul. He says, *Not with Pearls*: By a Parity of Reason, *Not with Diamonds*. But in all Things I perceive, you are too too favourable, both to *the Desire of the Flesh* and *the Desire of the Eye*. You

are a gentle Casuist as to every Self-indulgence which a plentiful Fortune can furnish.

P. 182. "OUR Saviour's Obedience"—O say, with the good, old Puritans, our Saviour's *Death* or *Merits*. We swarm with Antinomians on every Side. Why are you at such Pains to increase their Number?

P. 194. *My Mouth shall shew forth thy Righteousness and thy Salvation.*—Thy Mercy which brings my Salvation.

THE Eighth Letter is an excellent Description of the Supreme Greatness of *Christ*. I do not observe One Sentence in it, which I cannot cheerfully subscribe to.

THE Ninth Letter, containing a Description of the Sea, with various Inferences deduced therefrom, is likewise a Master-Piece, for Justness of Sentiment, as well as Beauty of Language. But I doubt whether, "mere *Shrimps*" P. 241, be not too low an Expression: And whether you might not as well, have said nothing of "*Cod*, the standing Repast of *Lent*." Or concerning "the exquisite Relish of *Turbot*, or the Deliciousness of *Sturgeon*." Are not such Observations beneath the Dignity of a Minister of *Christ*? I have the same Doubt, concerning what is said, P. 264, of "delicately flavour'd *Tea*, finely-scented *Coffee*; the friendly *Bowl*, the Pyramid of *Italian Figs*, and the *Pastacia-Nut* of *Aleppo*." Beside that the mentioning these in such a Manner is a strong Encouragement of Luxury and Sensuality. And does the World need this? The *English* in particular?—*Si non insaniunt satis sua sponte, instiga.*

LETTER 10. P. 271. "Those Treasures which spring from the Imputation of *Christ's Righteousness*." Not a Word of his atoning Blood? Why
do

do so many Men love to speak of his Righteousness, rather than his Atonement? I fear, because it affords a fairer Excuse for their own Unrighteousness. To cut off this, is it not better to mention both together? At least never to name the former without the latter?

P. 285. "FAITH is, a Persuasion that *Christ* has shed his Blood *for me*, and fulfilled all Righteousness *in my Stead*." I can by no Means subscribe to this Definition. There are Hundreds, yea Thousands of true Believers, who never once thought, one Way or the other, of *Christ's* fulfilling all Righteousness *in their Stead*. I personally know many, who to this very Hour have no Idea of it; and yet have each of them a Divine Evidence and Conviction, *Christ loved me, and gave Himself for me*. This is St. Paul's Account of Faith: And it is sufficient. He that *thus* believes is justified.

P. 287. "It is a *sure* Means of purifying the Heart, and *never fails to work by Love*." It surely purifies the Heart—if we *abide in it*; but not if we *draw back to Perdition*. It *never fails to work by Love*, while it continues; but if itself fail, farewell both Love and Good Works.

"FAITH is the Hand which receives all that is laid up in *Christ*." Consequently, if we *make Shipwreck of the Faith*, how much so ever is laid up in *Christ*, from that Hour we receive nothing.

LETTER II. P. 288. "Faith in the *imputed Righteousness of Christ*, is a fundamental Principle in the Gospel." If so, what becomes of all those who think nothing about *imputed Righteousness*? How many who are full of Faith and Love, if this be true, must perish everlastingly?

P. 297. "THY Hands must urge the Way of the deadly Weapon, thro' the shivering Flesh, 'till it be plunged in the throbbing Heart." Are not these Descriptions far too strong? May they not occasion unprofitable Reasonings in many Readers?

Ne puerum coram populo Medea trucidet.

P. 298. "How can he justify it to the World?" Not at all. Can this then justify his Faith to the World?

P. 304. "You take the certain Way to obtain Comfort, the Righteousness of *Jesus Christ*." What, without the Atonement? Strange Fondness for an unscriptural, dangerous *Mode of Expression*!

P. 306. "So the Merits of *Christ* are derived to all the Faithful." Rather the Fruits of the Spirit: Which are likewise plainly typified by the Oil in *Zechariah's* Vision.

P. 310. "HAS the Law any Demand? It must go to him for Satisfaction." Suppose, "Thou shalt love thy Neighbour as thyself," Then I am not obliged to love my Neighbour. *Christ* has satisfied the Demand of the Law for me. Is not this the very Quintessence of Antinomianism?

P. 311. "THE Righteousness wrought out by *Jesus Christ*, is wrought out for all his People, to be the Cause of their Justification, and the Purchase of their Salvation. The Righteousness is the Cause, the Purchase." So the Death of *Christ* is not so much as named! "For all his People." But what becomes of all other People? They must inevitably perish for ever. The Die was cast, or ever they were in Being. The Doctrine to pass them by, has

Consign'd

Consign'd their unborn Souls to Hell,
 And damn'd them from their Mother's Womb!
 I could sooner be a Turk, a Deist, yea an Atheist,
 than I could believe this. It is less absurd to deny
 the very Being of God, than to make Him an
 Almighty Tyrant.

P. 318. "THE whole World and all its Seasons, are rich with our Creator's Goodness. His tender Mercies are over all his Works." Are they over the Bulk of Mankind? Where is his Goodness to the Non-Elect? How are his tender Mercies over *Them*? "His Temporal Blessings are given to *them*." But are they to them Blessings at all? Are they not all Curses? Does not God *know* they are? That they will only increase their Damnation? Does not He *design* they should? And this you call *Goodness*! This is *tender Mercy*!

P. 321. "MAY we not discern pregnant Proofs of Goodness, in each individual Object?" No; on your Scheme not a Spark of it in this World or the next, to the far greater Part of the Work of his own Hands?

P. 334. "Is God a generous Benefactor to the meanest Animals, to the lowest Reptiles? And will He deny my Friend what is necessary to his present Comfort, and his Final Acceptance?" Yea, will He deny it to any Soul that He has made? Would *you* deny it to any, if it were in *your* Power?

But if you *loved* whom God abhorr'd

The Servant were above his LORD.

P. 337. THE *Wedding Garment* here means Holiness.

P. 340. "THIS is his tender Complaint, They *will not come* unto Me!" Nay, that is not the

Case ; they *cannot*. He Himself has *decreed*, not to give them that Grace without which their Coming is impossible !

“ THE Grand End which GOD proposes in all his favourable Dispensations to fallen Man, is to demonstrate the Sovereignty of his Grace.” Not so : To impart Happiness to his Creatures, is his Grand End herein. Barely “ to demonstrate his Sovereignty,” is a Principle of Action fit for the great Turk, not the most high GOD.

P. 341. “ GOD hath Pleasure in the Prosperity of his Servants. He is a boundless Ocean of Good.” Nay, that Ocean is far from boundless, if it wholly passes by Nine-tenths of Mankind.

P. 342. “ You cannot suppose GOD would enter into a fresh Covenant with a Rebel.” I both suppose and know He did. “ GOD made the New Covenant with *Christ*, and charged Him with the Performances of the Conditions.” I deny both these Assertions, which are the Central Point wherein Calvinism and Antinomianism meet. “ *I have made a Covenant with my Chosen.*”—Namely, with *David my Servant*. So GOD Himself explains it.

P. 362. “ HE will wash you in the Blood which atones and invest you with the Righteousness which justifies.” Why should you thus continually put asunder, what GOD has joined ?

P. 440. “ GOD Himself at the last Day pronounces them righteous, because they are interested in the Obedience of the Redeemer.” Rather, because they are washed in his Blood, and renewed by his Spirit.

UPON the Whole, I cannot but wish, that the Plan of these Dialogues had been executed in a different

different Manner. Most of the grand Truths of Christianity are herein both explained and proved with great Strength and Clearness. Why was any Thing intermixt, which could prevent any serious Christian's, recommending them to all Mankind? Any Thing which must necessarily render them exceptionable, to so many Thousands of the Children of God? In practical Writings I studiously abstain from the very Shadow of Controversy. Nay, even in Controversial, I do not knowingly write one Line, to which any but my Opponent would object. For *Opinions* shall I destroy the Work of God? Then am I a Bigot indeed. Much more, if I would not drop any *Modes of Expression*, rather than offend either Jew or Gentile, or the Church of God.

I am,

With great Sincerity,

Dear Sir,

Your affectionate Brother and Servant,

J. W.

3. AFTER waiting near two Years, and receiving no Answer to the Second, any more than the First Letter, in 1738 I printed "A Preservative against unsettled Notions in Religion." I designed this at first only for the Preachers who were in Connexion with me. But I was afterwards induced to think, it might be of Use to others ~~that were under my Care~~. I designed it for these, and these alone, tho' I could not help its falling into other

other Hands. Accordingly I said, "My Design in publishing the following Tracts, is not to *re-claim*, but to *preserve*." To preserve those to whom I had frequently and strongly recommended Mr. *Hervey's* Dialogues, from what I disapproved of therein, I inserted the above Letter: And that without any Addition, as intending it only, "for those who already knew the Truth," whom I wished to *preserve* from every Thing wrong, while they profited by what was admirably right in his Dialogues. No wonder therefore that those Notes (as Mr. *Hervey* remarks in the same Page) "have rather the Air of a Caveat than a Confutation." I never intended them for a Confutation: And even when I sent them to the Press, I designed them merely as a *Caveat* to my Friends against imbibing Truth and Error together.

4. A CONSIDERABLE Time after, I was much surprized by an Information, That Mr. *Hervey* "was going to publish against me." I immediately wrote a short Letter to him, which his Friends may easily find among his Papers. It was to this Effect, and so far as I can recollect, nearly in these Words:

"AFTER waiting above a Year for an Answer to my last Letter, I printed it in the Close of a larger Treatise. If you have any Thing to object to me, I expect, that as a Gentleman and a Christian, you will behave to *me*, as I did to *you*. Send me the Letter first. And if I do not give you a satisfactory Answer in a Year, then publish it to all the World."

I am inclined to believe, this prevented the Publication of these Papers during his Life. And with his dying Breath, (I have it under his Brother's Hand) he desired they might not be published at all. How comes it then to be

done

done now? I suppose, thro' the Zeal of those, who are so vehemently attached to their own Opinions, that they would sacrifice all Things to them; and who may sincerely believe, that the bringing any Reproach upon me would be *doing GOD Service*.

5. IN this Prefatory Discourse I do not intend to "answer Mr. *Hervey's Book*." Shall *my Hand* be upon that Saint of GOD? No: Let him rest in *Abraham's Bosom*. When my Warfare is accomplished, may I rest with Him, 'till the Resurrection of the Just! Nor do I intend to say any Thing on those Questions, Whether *Christ* was the *Mediator* of the New Covenant, or one of the *contracting Parties*? Or both the Mediator, and a *contracting Party*? Neither indeed on any Point of *Calvinism*: Herein I think and let think. I do not design to contend about the *Pphrase*, *Imputed Righteousness*: Nor yet about the *Sense* of it. I cannot explain this more fully or clearly, than it is done, in the ensuing Tract. I purpose only to speak a little on the personal Accusations which are brought against me: And I doubt not, but I shall convince all impartial Men, That I am clear of the Things laid to my charge.

6. THE chief of these are Twelve. I might reckon many more; but they are all reducible to one or other of these. Each of these Accusations is frequently repeated, and in great Variety of Language. But I shall easily be excused for citing only a few out of numerous Passages to the same Effect.

THE first is, That I "*assert Things without Proof*." This is undoubtedly true. In the Letter before us, I touch upon many Things, without once attempting to prove them. For I design-
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ed only, 1. To warn a Friend, and give him Matter for farther Consideration: 2. To guard others from slipping into Mistakes. Therefore Mr. *Hervey* need not have said, "Never did I meet with a Person who seemed so *totally ignorant*, that there is a wide Difference between *saying* and *proving*."—p. 236. I am not *ignorant* of this: And so my Friend would have found, had he favoured me with a private Answer. It would then have lain upon me to *prove*, what I had barely *said* before.

7. I AM accused, Secondly, of being Self-sufficient, positive, magisterial. "Mr *Wesley*, cased in his own *Self-sufficiency*, esteems all these Evidences as mere Nothings. Reason, Grammar, Precedents are eclipsed, by his bare Negative."—p. 246.

I KNOW not which Way this can be inferred, from any Thing I have spoken to Mr. *Hervey*.

"Mr. *Wesley* replies, with the Solemnity of a Censor, and the Authority of a Dictator, No."—p. 90.

I AM not conscious, that in making that Reply, I assumed any *Authority* at all.

"HERE I see nothing but the usual Argument, the *Master's ipse dixit*."—p. 139.

LOVE might have seen the *Friend*, (not the *Master*) taking the Liberty which he had been *intreated* to take.

"STRANGE! That a Man of ordinary Discernment should offer to *obtrude upon the Public*, such a Multitude of naked, unsupported, *magisterial* Assertions! Should ever be able to persuade himself, that a *positive* Air would pass for Demonstration!"—p. 240.

I THOUGHT nothing of the *Public*, when I wrote this Letter, but spoke freely and artlessly to a Friend:

a Friend: And I spoke as a *Friend*, (so far as I can judge) not a *Censor* or *Dictator*.

8. I AM accused, Thirdly, of *Reasoning* loosely and wildly. "Is not this the *loose Way* of arguing you blame in Mr. *Wesley*?"—p. 233.

"WHAT *wild Reasoning* is here? Such Premisses and such an Inference" (but they are none of mine) "will probably incline the Reader to think of a Sun-beam and a Clod, connected with Bands of Smoak."—p. 103.

WHEN I write for the Public, especially in Controversy, I seek for *connected Arguments*.

Sed nunc non erat his locus.

The Compass of a Letter would hardly admit of them.

9. I AM accused, in the fourth Place, of Self-Contradiction. "See how you are intangled in your own Net: How, without being chafed by an Enemy, you run yourself a Ground. You vouch *palpable Inconsistences*—p. 195.

"WILL Mr. *Wesley* never have done with *Self-Contradiction*? Why will he give me such repeated Cause to complain

Quo teneam vultum mutantem Protea nodo?"—p. 142.

See, my Friend, how thy own Mouth condemneth thee, and not I: Yea, thy own Lips testify against thee!—If you persist in such *palpable Inconsistences*, who can forbear taking up that taunting Proverb, *A double minded Man is unstable in all his Ways*."—p. 223.

"*Contradiction*, didst thou ever know so trusty Friend, or so faithful a Devotee? Many People are ready enough to contradict others. But it seems all one to this Gentleman, whether it be another or himself, so he may but contradict."—

COULD one imagine, That Mr. *Hervey* had added to this very Page, a Note wherein are these Words, "The *contemptuous* and the *reproachful*, even when really deserved, can have no Tendency to confirm our Argument, but to provoke Resentment. They are not the most promising Means, of joining us together in one Mind and Judgment; but rather the sure Way to widen the Breach and increase Animosity."

THESE I acknowledge as Mr. *Hervey's* Words; for they breathe Mr. *Hervey's* Spirit. But if so, the former came from another Heart, tho' perhaps they were transcribed by his Hand.

BUT whence arises this whole Charge of *Inconsistency* and *Self Contradiction*? Merely from straining, winding to and fro, and distorting a few innocent Words. For wherein have I contradicted myself, taking Words in their unforced, natural Construction, or even changed my Judgment in any one Respect, with Regard to Justification, (Nay, Mr. *Hervey*, in one of his Letters, formerly published, blames me, for "never changing my Judgment at all!") since I printed the Sermon on "Salvation by Faith," in the Year 1738? From that Day I have steddily believed and uniformly asserted, as all my Writings testify, 1. That the *only Cause* of our present and eternal Salvation, is what CHRIST has done and suffered for us: 2. That we are justified and sanctified by *Faith alone*, Faith in him who lived and died for us. Let my Words be twisted and wire-drawn ever so long, they will not fairly bear any other Meaning, nor without apparent Violence, contradict either of these Propositions. It is true, 3. that I have during this whole Time, occasionally used those Expressions, *imputed Righteousness*, the *Righteousness* of

of CHRIST, and others of the same Kind : (although the Verses cited in several of Mr. *Hervey's* Letters, are not mine, but my Brother's.) But it is equally true, 4thly, That I never used them at all, in any other meaning, than that sound, Scriptural one, wherein they are used by many eminent Men, Mr. *Calvin* in particular. I chuse not to speak farther on this Head, lest I should be under a disagreeable Necessity of saying any Thing that might even seem disrespectful to my ever loved and honoured Friend.

10. I AM accused, 5thly, of not understanding Criticism and Divinity. "What a *piddling Criticism* is this."—p. 220.

"I CAN no more admire your Taste as a *Critic*, than your Doctrine, as a *Divine*."—p. 145.

"IN this Interpretation I can neither discern the true *Critic*, nor the sound *Divine*."—p. 214.

I AM not a Judge in my own Cause. What I am ignorant of, I desire to learn.

I DO not know whether the following Charge, may not fall under this Head.

"IN another Person this would look like *profane Levity*: In Mr. *Wesley* the softest Appellation we can give it is idle Pomp."—p. 7.

"WHAT?" The using the Expression, "for CHRIST's Sake." The whole Paragraph runs thus.—p. 212.

"WE are not solicitous as to any *particular Set of Phrases*"—Then for CHRIST's Sake, and for the Sake of the Souls which he has purchased with his Blood, do not dispute for that *particular Phrase*, the *imputed Righteousness* of CHRIST. It is not Scriptural; it is not necessary. Men who scruple to use, Men who never heard the Expression, may yet "be humbled as *repenting Criminals* at his Feet, and rely as *devoted Pensioners* on his Merits." But it has done

immense Hurt. I have had abundant Proof, that the frequent Use of this unnecessary Phrase, instead of "furthering Men's Progress in vital Holiness," has made them satisfied without any Holiness at all." Is the speaking *earnestly* on such a Subject "*idle Pomp*?" Are not the Souls of Men at Stake? And most certainly the whole Sentence is at as great a Distance, from *Levity* as from *Profaneness*.

11. I am accused, 6thly, of acting in a Manner unworthy a Gentleman, a Christian or a Man of Sense.

"I am quite ashamed of your *Meanness*," (strong Words!) "and grieved at your *uncharitable Rashness*." In naming three Men, the Fellows of whom I hope are not to be found in *England*.) "How unworthy is such a Proceeding, either of the *Gentleman*, the *Christian*, or the *Man of Sense*!" — p. 186.

I AM not conscious of either *Meanness*, *Rashness* or *Uncharitableness* in this Matter. But I am willing to refer it to the Judgment of any, who know the Men and their Communication.

12. I AM accused, 7thly, of Impudence.

"HARMLESS enough, I must own: but what follows, is not quite so *modest*." — p. 201.

"YOUR last *daring* Innovation" Affirming that the Word usually rendered *Righteousness*, does sometimes mean *Mercy*. I dare not say otherwise. I must affirm this still, both of the *Hebrew* and *Greek* Word.

"EVERY Body knows that the particle *Beib* signifies *in*, and every Body but Mr. *Wesley* would blush to assert the contrary." — p. 220.

I NEVER asserted the contrary, nor did I ever deny, that the Particle *is* likewise signifies *in*. Yet I affirm that both the former and the latter have several *other* Significations.

13. I AM

13. I AM accused, 8thly, of denying Justification by Faith, and of being an Enemy to the Righteousness of CHRIST.

“WE have Liberty to look upon ourselves as justified, *without any Works* of our own.” (True: but not *without Faith*.) “This you would supersede and abolish.”—p. 261.

THE whole Tenor of my Writing, Preaching and Conversation, clears me of this Charge.

“WHY should you be so averse to the Righteousness of GOD our Saviour?”—p. 227.

FAR, very far from it. I admire, love and embrace it, as the Ground of all my Hope, as the only Foundation of every Blessing, in Time and in Eternity.

“WHY should you ransack all the Stores of your Learning and Knowledge, to exclude this glorious Truth from the Bible?”

I DO just the contrary. I Use whatever Knowledge GOD has given me, to defend that glorious Truth, *Jesus Christ is made of God unto us, Wisdom, and Righteousness, and Sanctification, and Redemption.*

14. THE Ninth Accusation is short: You are an *Heretic*, and your Doctrine *poisonous*.

“You scarce distinguish yourself by this Language from an *Heretic*. You may rank with the *Arian* and *Socinian*.”—p. 140.

WHAT is this Language? The saying, “The free Love of GOD brings us thro’ Justification and Sanctification to Glory.” True: Neither do I distinguish myself from a Jew, by saying, “There is one GOD.” Does it follow, That I may rank with *Jews*? That I am a Jew too?

“SUCH Errors are extremely pernicious. They are like *Poison* mixt with Food.”—p. 120.

LET those Errors be pointed out and proved. I shall then willingly retract them.

15. I AM accused, Tenthly, with being an *Antinomian*. "Do You then *establish the Law*? Are not You the *Antinomian*?"—p. 143.

I SHOULD not imagine Mr. *Hervey* was in earnest here, but that I read in another Place

"It is one of your leading Errors, that you form low, scanty Apprehensions of God's Law."—p. 69.

WHAT Apprehensions I form of God's Law, any one may see in the Second and Third Volumes of my Sermons: Wherein after explaining all the particular Branches of it, contained in our LORD's Sermon on the Mount, I say of it, in general, Vol. 3. P. 84.

"THIS Law is an incorruptible Picture of the High and Holy One that inhabiteth Eternity. It is He whom in his Essence no Man hath seen or can see, made visible to Men and Angels. It is the Face of GOD unveiled; GOD manifested to his Creatures, as they are able to bear it. It is the Heart of GOD disclosed to Man. Yea, in some Sense we may apply to his Law, what the Apostle says of his Son, it is *the streaming forth or out-beaming of his Glory, the express Image of his Person.*"

"WHAT is the Law, but Divine Virtue and Wisdom, assuming a visible Form? What is it, but the Original Ideas of Truth and Good, which were lodged in the uncreated Mind from Eternity, now drawn forth and clothed with such a Vehicle, as to appear even to Human Understanding?—

"THE Law of GOD is a Copy of the Eternal Mind, a Transcript of the Divine Nature: Yea, this the fairest Offspring of the everlasting Father, the brightest Efflux of his essential Wisdom, the visible

visible Beauty of the most High."—Are these "*low and scanty* Apprehensions of God's Law? Or are any such found in the preceding Sermons? Can any one form higher Apprehensions of it? If not, let this Accusation sink for ever.

16. I AM accused in the Eleventh Place, for teaching *Papish* Doctrine.

"Mr. *Wesley* setting aside Pardon and Reconciliation, together with the one perfect Righteousness, that procures them," (I set aside neither the one or the other) "ascribes all to the Love of God. This Notion may pass current at *Rome*, but not among the *Protestant* Churches."—p. 101.

"This was the Doctrine established by the Council of *Trent*." (But it is not mine.) "This is still maintained in the Conclave of *Rome*."—p. 117. But it is not maintained by me, nor any of my Friends. We teach quite the contrary.

"I ACQUIT you from the Charge of being a *Jesuit*, or a *Papist*." So far, so Good. "But no Body, I apprehend, can acquit your Principles from halting between Protestantism and Popery." (No more than the Principles of all who believe that CHRIST *tasted Death for every Man*.) & You have stolen the unhallowed Fire, and are infected with the Leaven of Antichrist. You have adopted *Papistical* Tenets." (I know not which, and should be glad any one would inform me) "and are listening to the *Mother of Abominations* more than you are aware."—p. 118. But let it be observed, the holding *Universal* Redemption is no Proof of this. For Thousands of *Papists*, yea all the *Dominican* Friars, hold *Particular* Redemption.

THE Moment in which Saints depart from the Body, they are in the highest Heavens.—Here is no Hint of any *intermediate State*.—This is the

Popish Notion." And the Protestant too, It is the Notion of many very eminent Divines of our own Church. Bishop *Smalridge*, in particular, has published a celebrated Sermon upon it. "I am very sorry, your Opinions are so much, like *the Man of Sin*."—p. 118.

In this Article they are not like at all; they are directly opposite. For the Papists believe, even Good Men undergo a *painful* Purgatory after Death. I believe, there is *no Pain* after Death, unless to those who perish for ever.

17. THE Grand Charge remains. I am accused, Lastly, and that over and over, in great Variety of Expressions, of being a *Knave*, a *dishonest* Man, one of *no Truth*, *Justice* or *Integrity*.

"1. THE first Proof of it is this." "We have *Assasio's* Words; but in a *patched* and *disfigured* Condition."—p. 20.

THE Words I quoted are, "As Sin and Misery have abounded thro' the first *Adam*, Mercy and Grace have much more abounded thro' the Second, so that now none have reason to complain."

THAT *Assasio's* Words are here abridged, is true; That they are *patched* or *disfigured*, is not true, as every Man of common Sense must see. So this is no Proof of *Dishonesty*.

"2. SEE another. "Turn inward, and you will probably discern *more than a little* *Disingenuity* in your own Procedure."—p. 83.

MR. *Hervey* said, "On CHRIST's *Death* Sinners are to rely as the Cause of their *Forgiveness*, on CHRIST's *Obedience* as the Ground of their *Acceptance*." I asked, "How does this agree with P. 58?" Where we read these Words: "However I may express myself, I would always have the Obedience and the Death of CHRIST, under-

stood

stood as a glorious Aggregate, looking upon all this—as the Foundation of my Hope.” I ask again, “How does the former Sentence agree with this?” And if a Man think it agrees perfectly well, yet he has no Ground to charge me with *Disingenuity*, for thinking otherwise.

“3. A THIRD Proof is brought, p. 37. “*Theron* calls the Terms *inherent* and *imputed*, nice Distinctions and *metaphysical Subtilities*. Mr. *Wesley* makes *Aspasia* apply this, to the active and passive Righteousness of CHRIST, whereas he is treating of a Subject totally different.”

UPON recurring to the *Dialogues*, I find this is true. Here therefore is a Breach of *literary Justice*. But it was not a designed one: As may appear from hence, That this was originally sent to Mr. *Hervey* himself, and him only. Now had I been ever so dishonest, I should not have been so foolish, had I been conscious of any dishonest Dealing, as to appeal to him, who of all others could not fail, immediately to detect it.

“4. A FOURTH runs thus, “*Barely to demonstrate his Sovereignty, is a Principle of Action fit for the great Turk, not the most high God.*” Such a fraudulent Quotation I have not seen; no, not in the *Critical Reviewers*. To mark the first Sentence with Commas, and thereby assign it to me, is really a Master-piece, especially when you have thrust in the Word *barely*, and lopt off the Word *Grace*.”—p. 284.

In my Letter the whole Paragraph is, “The grand End which GOD proposes, in all his favourable Dispensations to fallen Man, is to demonstrate the Sovereignty of his Grace.” (Is the Word *barely* thrust in here, or the Word *Grace* lopt off? And could any one who had Eyes to read this be deceived, by my citing afterward *Part* of this Sentence?

tence?) "Not so: To impart Happiness to his Creatures, is his grand End herein. Barely "to demonstrate his Sovereignty," is a Principle of Action, fit for the Great Turk, not the most High God.

You see, there needs only to correct the Mistake of the Printer, who set the Commas on the wrong Word, and this "Specimen too of my want of Integrity," vanishes into nothing.

SUFFER me to observe once more (and let it be once for all) That the sending false Quotations of a Man's Book to *Himself* (and that while there was not the least Design or Thought of publishing what was so sent) could never be a Proof of *Want of Integrity*, but of *Attention*, or, at most, of *Understanding*.

"5. BUT this will not avail in the following Case. "Review a Passage of your Book on *Original Sin*. Here you scruple not to overleap the Bounds of *Sincerity and Truth*. *Aspasio* had said, "As *Adam* was a public Person and acted in the Stead of *all Mankind*, so *Christ* was a public Person and acted in Behalf of *all his People*. As *Adam* was the first General Representative of *this Kind*. *Christ* was the Second and the last." Here you substitute the Word *Mankind* instead of *this kind*. I at first thought, it might be an Inadvertency, or an Error of the Press, 'till I looked to the Bottom of the Page, where I found the following Words inclosed within the Marks of the same Quotation," (that is, the Commas, which ought to have been set five Lines sooner, are set at the End of the Paragraph.) "All these Expressions demonstrate, that *Adam* (as well as *Christ*) was a Representative of *all Mankind*. And that what he did in this Capacity, did not terminate in himself, but affected all whom

whom he represented." * Then I could no longer forbear crying out, There is Treachery, O *Ahaziah!*"—p. 278.

TREACHERY! *Cui bono?* For what End? Can any guess? What was I to gain thereby? Of what possible Advantage could it be, either to me, or to the Cause I was defending? What possible View could I have therein? And would I cheat, for cheating Sake? I was not here talking either of General or Particular Redemption. I purposely declined entering into the Question, throughout that whole Treatise. Every candid Man will therefore naturally suppose, That both the misplacing the Commas, and the putting *Mankind* for *this kind*, were the Printer's Fault, not mine; a Part of those numerous Errors of the Press, which were occasioned by my Absence from it, and the Inaccuracy of the Corrector.

18. I WILL not tire either my Reader or myself, by citing any more Passages of this Kind: Altho' the Circumstances are so plausibly related, and so strongly amplified, that upon the first reading of each, I was myself ready to cry out, "Surely this must be true!" I hope the preceding Specimen may suffice, and prevent impartial Men from judging rashly. I shall add but one Passage more; but it is a very extraordinary one: Such as none can deny to be a home Thrust, a Blow under the fifth Rib.

"MY dear Sir, let me give you, a Word of friendly Advice. Before you turn Turk, Deist or Atheist, see that you first become an *honest Man*. They will all disown you, if you go over to their Party, destitute of *common Honesty*."—p. 277.

UPON what is this wonderful Advice grounded? And this peremptory Declaration, That as I am
now,

* Original Sin, p. 268. Dialogues, p. 137.

now, even Turks and Deists, yea Atheists would *disown* me? Why upon the Printer's Blunder, putting *Mankind* for *this kind*, and setting the Commas in the wrong Place!

AND is *this thy Voice, my Son, David?* Is *this thy tender, loving, grateful Spirit?* No! *The Hand of Joab is in all this.* I acknowledge the Hand, the Heart of *William Cudworth*. I perceive, it was not an empty Boast, (as I was at first inclined to think) which he uttered to Mr. *Pearse*, at *Bury*, before my Friend went to *Paradise*, "Mr. *Hervey* has given me full Power, to put out and put in what I please."

BUT he too is gone hence: And he knows now, Whether I am an honest Man or no. It cannot be long, even in the Course of Nature, before I shall follow them.

"My Race of Glory's run, and Race of Shame, And I shall shortly be with them that rest."

I could wish, 'till then to be at Peace with all Men: But the Will of the LORD be done! Peace or War, Ease or Pain, Life or Death is good, so I may but *finish my Course with Joy, and the Ministry which I have received of the LORD JESUS, to testify the Gospel of the Grace of GOD.*

HOXTON SQUARE,
Nov. 16, 1764.

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T R E A T I S E
O N
J U S T I F I C A T I O N.

C H A P. I.

*In what Sense the Righteousness of CHRIST
is imputed in Justification?*

FOR the clear understanding the State of
the Question, some Things may be pre-
mised, which will be proved by and by:
As

1. THAT the Terms *Justifying*, *Justifi-
cation*, &c. are not to be taken in this Question either
1. in a Physical Sense, as if to *justify* signified to make
just with any habitual or actual, any positive or in-
herent Righteousness. Nor yet, 2. in a Judiciary
Sense, properly so called, where the Judge hath only
a subordinate Power of Judicature, and is bound to
give Sentence according to the strict Rule of the Law;

as if to *justify* were to pronounce a Man *just*, or to absolve him from Punishment, according to the strict Terms of that Law whereof he was accused as a Transgressor. But 3. in a Judiciary Sense, less properly so called, viz. where he that sitteth Judge being the supreme Magistrate, hath sovereign Power, to moderate and dispense with the Law, as Reason or Equity shall require: So that to *justify*, in this Question, imports the discharging a Man from the Guilt, and Punishment of those Things, whereof he either is, or justly might be accused; not because he is clear of such Things, or justifiable according to the Strictness of the Law (for then he could not be justly accused) but because the Judge having sovereign Power is willing, upon sufficient Considerations, to remit the Penalty of the Law, and to discharge him as if he were innocent.

SECT. II. Concerning a Judiciary Justification strictly so called, wherein the Judge proceeds upon legal Grounds to acquit the Party guilty or accused, this cannot be taken except the Scriptures be forsaken; because they constantly speak of God's justifying a Sinner, not as an Act, whereby he will either make him or pronounce him legally just, or declare him not to have offended the Law; but an Act, whereby he freely forgives him all that he hath done against the Law, and acquits him from all Punishment due to such Offences. So that in that very Act of God, whereby he justifies a Sinner, as there is a Discharge from all Punishment due to him, so there is a plain Intimation of the Guiltiness of the Person now to be justified, and that he is not acquitted upon any Consideration that can be pleaded for him according to the Law, but upon the Consideration of somewhat done for him, to relieve him from the Course and Appointment of it. He whose Justification stands in the Forgiveness of Sin, can in no Construction be said to be justified according to the Law, because the Law knows no Forgiveness of Sins, neither is there any Rule for any such Thing there. The Law speaks of

the *Curse*, *Death*, and *Condemnation* of a *Sinner*; but for the *Justification* of a *Sinner*, it gives no hope.

SECONDLY, That **JESUS CHRIST** the natural Son of **GOD**, and supernatural Son of the Virgin, obeyed the Law, (as well Ceremonial as Moral) and held out with every Letter, Jot, and Tittle of it, during the whole Continuance of his Life, no Man ever rose up to deny, but those that deny his Godhead. *Which of you convinceth me of Sin?* was his Challenge to the Jews while he was on Earth, and remains through all Ages as a Challenge to the World. He that can cast the least Imputation of Sin upon **CHRIST**, will shake the Foundations of the Peace and Safety of the World.

THIRDLY, That **CHRIST** offered up himself as a Lamb without Spot on the Cross, to make an Atonement for the World, and to purge the Sin of it, there is no Christian that denies.

FOURTHLY, **JESUS CHRIST** is the sole meritorious Cause of every Man's Justification, that is justified by **GOD**. That Righteousness or Absolution from Sin and Condemnation, which is given to every Man in his Justification, is a principal Part of that great Purchase which **CHRIST** hath made for the World.

FIFTHLY, Faith is the Condition appointed by **GOD**, and required on Man's Part to bring him to that Justification, which **CHRIST** hath purchased for the Children of Men. Without believing, no Man can have Part or Fellowship in that great and blessed Business.

SIXTHLY, It is evident from Scripture, that **GOD** in every Man's Justification doth impute Righteousness unto him, or rather somewhat for or instead of a Righteousness, (the Scripture useth both Expressions) by Means of which Imputation the Person justified passeth in Account as a righteous Man; (tho' he be not properly such according to the Law) and is accordingly invested with those great Privileges of Man perfectly righteous, Deliverance from Death and Condemnation, and Acceptance into the Favour of

GOD. The Reason why GOD is pleased to use such an Expression, of Righteousness imputed in the Justification of a Sinner seems to be this; the better to satisfy the natural Scruple of the Consciences of Men, who can hardly think of being justified (especially by GOD) without an express, and perfect legal Righteousness. Now the Purpose of GOD in the Gospel being to justify Men without any such Righteousness, (being a Righteousness indeed whereof Man in his lapsed Condition, is wholly incapable) *the better to subvert the Fears of the Conscience touching such a Defect*, he is graciously pleased so far to condescend to Men, as (in effect) to grant and say unto them, that though he finds not any proper or perfect Righteousness in them, yet if they truly believe in him, as *Abraham* did, this believing shall in the Consequences of it, be as good, as a perfect Righteousness to them, or that he will impute Righteousness to them upon their believing.

SECT. III. So that the Question is not either 1. whether Faith as separated from CHRIST, be imputed for Righteousness, for such a Faith, in the point of *Justification*, was never dreamt of by any Man in his Senses: Neither 2. is it the Question, whether *Faith* be the meritorious Cause of a Man's *Justification*, for both they that affirm, and they that deny the Imputation of *Faith* for Righteousness, deny the Meritoriousness of *Faith*: Neither 3. is it the Question, whether CHRIST be the sole meritorious Cause of the *Justification* of a Sinner; for we are all agreed in this: Neither 4. do we dispute, whether the active Obedience of CHRIST with the passive, considered in Conjunction with it, contributeth towards the *Justification* of Sinners, for this also is acknowledged on both Sides; But 5. the Question in precise Terms is this, whether the Faith of him that truly believes in CHRIST, or the Righteousness of CHRIST himself, that is, his Obedience to the moral Law, be that which GOD imputes to a Believer for Righteousness in his *Justification*: So that he that believes, is con-

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stituted and made as perfectly, as legally righteous, as CHRIST himself is; the Justified and the Justifier, both being righteous with the self-same Righteousness, only the Justified wears it by Imputation, the Justifier by Inherency. That the Scriptures no where countenance any such Imputation of the Righteousness of CHRIST, I trust (the Spirit of Truth assisting) to make manifest in this Discourse, and to give good Measure of this Truth, heaped up, and pressed down, and running over; heaped up by Testimonies from the Scriptures themselves; pressed down by the Weight of many Arguments; running over, with the clear Approbation of many Authors, learned and sound, and every Way beyond Exception.

SECT. IV. Only give me Leave here to mention what may prevent many Mistakes, in reading the Writings of many Divines, touching this Point. If we take the Phrase of imputing CHRIST's Righteousness improperly, *viz.* for the bestowing (as it were) the Righteousness of CHRIST, including his Obedience as well passive as active, in the return of it, *i. e.* in the Privileges, Blessings, and Benefits, purchased by it, so a Believer may be said to be justified by the Righteousness of CHRIST imputed. But then the Meaning can be no more than this. God justifies a Believer for the Sake of CHRIST's Righteousness, and not for any Righteousness of his own: Such an Imputation of the Righteousness of CHRIST as this, is no way denied or questioned: So Calvin, *Christus sua obedientia gratiam nobis apud Patrem acquisivit & promeritus est* (*Instit. l. 2. c. 17. ss. 30.*) *i. e.* CHRIST by his Obedience, procured and merited for us Grace or Favour with God the Father. And again, *l. 3. c. 14. ss. 17. Christus per suam obedientiam nobis justitiam acquisivit. i. e.* CHRIST by his Obedience procured or purchased Righteousness for us. And again on *Gal. 3. 6. Omnes istae locutiones peraequae valent, justificari nos Deo gratia, Christum esse justitiam nostram justitiam nostrae & referuntur Christi nobis acquisitam &c. i. e.* All such

Expressions as these import the same Thing, that we are justified by the Grace of God, that CHRIST is our Righteousness, that Righteousness was procured for us by the Death and Resurrection of CHRIST, &c. By all which Passages, and many more which might be produced out of the same Author, it is evident, that when he mentioneth any Imputation of the Righteousness of CHRIST in *Justification*, his meaning is only, that the Righteousness of CHRIST, meaning chiefly his passive Obedience or Righteousness, is the meritorious Cause of our *Justification*, and hath procured for us at God's Hand, that upon our believing we should be accounted righteous by him, or (which is the same) that our *Faith* should be imputed for Righteousness to us. To which purpose he speaks yet more expressly on Gal. iii. 6. *Quum autem justitiam in se repositam non habeant homines, imputatione hanc adipiscuntur.* i. e. Men not having any Righteousness lodged in themselves, obtain it by Imputation, which Imputation he thus interprets, *quia Deus fidem illis fert acceptam pro justitia*: Because God doth impute or account their *Faith* unto them for Righteousness.

SECT. V. And thus *Musculus* expresseth himself roundly, *Fides reputatur in justitiam propter Christum*: Faith is accounted for Righteousness for CHRIST's Sake: And again, *Commendata debet esse hac fides, quam constituit deus credentibus in Christum propter ipsum, justitiæ loco imputare* (Loc. Com. de Justif. Sect. 5.) i. e. This Faith ought to be esteemed of us, which God proposeth for CHRIST's Sake to impute for Righteousness to those that believe in him. So *Luther* also, on Gal. iii. 6. *Deus reputat istam imperfectam fidem ad justitiam perfectam propter Christum.* i. e. God for CHRIST's Sake accounts this imperfect Faith, for perfect Righteousness. And *Chamier* calls Remission of Sins, that Righteousness which is imputed to us. *Remissio peccatorum est justitia imputata.* 1. 3. l. 21. c. 19. ss. 10. Therefore wheresoever, whether in the Homilies of our own Church, or in other Authors, we meet with any such Expression,

Expression, as of the Righteousness of CHRIST imputed in *Justification*, we must not understand this Righteousness in the Letter, but in the Spirit, or Merit of it. And this Manner of Speech, to put the Name of a Thing, instead of the Benefit or Return of it, is both usual in ordinary Discourse, and very frequent in the Scriptures.

THUS *Job xxxiii. 26. GOD is said to render unto Man his Righteousness.* i. e. The Fruit or Benefit of his Righteousness, in the Favour of God and Manifestation of it, in his Deliverance and Restoration. So *Eph. vi. 8. Whatsoever good Thing any Man doeth, the same shall he receive of the LORD.* i. e. He shall receive Benefit and Reward from God for it. So *Rev. xv. 12. Here is the Patience of the Saints,* and *ch. xlii. 10. Here is the Patience and Faith of the Saints,* i. e. here is the Benefit and unspeakable Reward of the *Patience* and *Faith* of the Saints to be seen; when the Beast and all that worship him, are tormented in Fire and Brimstone, and those that have constantly suffered for not worshipping him, are delivered from drinking that bitter Cup. So *Psal. cxxviii. 2. Thou shalt eat the Labour of thy Hands,* that is, *The Fruit of this Labour.* * So on the other Hand, *Heb. ix. 28. it is said of CHRIST, That to those that Look for him, he shall appear the Second Time without Sin:* That is, without the Guilt or Punishment of Sin charged upon him, for otherwise, if we take Sin in the proper Signification of it, there will be no Difference between his first and second Appearance, in as much as he was as free from Sin in his First appearing, as he can be in his Second. So *Ezek. xvi. 58. Thou hast borne thy Lewdness, and thine Abominations (saith the LORD) since I have made Judgments answerable to them.* So *1 Kings viii. 32. To bring his Way upon his Head,* that is, the Punishment he hath deserved by his Way of Sin. In such a Construction

* So Wages is often put for the Wages due to it. *Levit. xix. 13. Job. vii. 2. Jer. xxii. 13. Isa. xlix. 4. &c.*

struction as the Holy Ghost himself useth in these and many like Passages, the Righteousness of CHRIST (Active and Passive) may be said to be imputed unto us in our Justification.

SECT. VI. And therefore when we affirm the Faith of him that believeth, to be imputed for Righteousness, the meaning is not either 1. that it should be imputed as it is a Man's own Act: Nor 2. is it imputed for Righteousness in respect of the Object, or because it layeth hold on CHRIST, (though it be true, that *Faith* that is imputed for Righteousness, must necessarily lay hold upon CHRIST,) because if *Faith* justify or be imputed for Righteousness, as it lays hold on CHRIST, it must justify out of the Inherent Worth of it, and by Virtue of that which is natural to it, there being nothing more natural, or essential to *Faith*, than to lay hold on CHRIST: Therefore to make the Object of FAITH as such, the precise Ground of the Imputation of it, is giving the Right-hand of Fellowship to the *Romish Justification*, which makes *Faith* the meritorious Cause of it (in Part). But 3. when with the Scriptures we affirm, that *Faith* is imputed for Righteousness, our meaning is plainly this, that as God in the first Covenant of Works, required absolute Obedience to the whole Law in all Things, for every Man's *Justification*, which perfect Obedience, had it been performed, had been a perfect Righteousness to the Performer, and so would have justified him: So in the New Covenant of Grace, God requires nothing of any Man for his Justification, but *Faith*; which *Faith* shall be as available to him for his Justification, as a perfect Righteousness would have been under the first Covenant: And this is nothing but what is generally taught by Divines both Antient and Modern: *Sic decretum dicit à Deo, ut cessante lege, Solam fidem gratia Dei posceret ad salutem. Ambrosius in Rom. iv.* That is, the Apostle saying that to him that believeth, his *Faith* is imputed for Righteousness, affirmeth God

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hath so decreed, that the Law ceasing, the Grace of God will require (of Men) only *Faith* to Salvation. And again, upon Ch. ix. of the same Epistle, *Sola fides posita est ad salutem*, only Faith is appointed for Salvation. Calvin Writing upon Rom. x. 8. hath Words of the same Importance, and more clear and full, *Ex hac distinctionis nota, colligimus, sicut lex opera exigit, sic Evangelium nihil aliud postulare, nisi ut fidem afferant homines, ad recipiendam Dei gratiam*. From this Distinction we gather, that as the Law requires Works, so the Gospel requires nothing else, but that Men bring *Faith* to receive the Grace of God.

SECT. VII. Secondly, when we deny the Imputation of CHRIST's Righteousness in *Justification*, we do not deny the Righteousness of CHRIST in Itself; we suppose and establish it: Neither 2. do we deny the absolute Necessity of it, to the *Justification* of a Sinner: Neither 3. do we deny a meritorious Efficiency in this Righteousness, in *Justification*: But verily believe, that God justifieth all that are justified, not barely for CHRIST's Sake, (for a Man may do a Thing for his Sake whom he loves, though he hath not otherwise deserved it at his Hands) but for the Merit's Sake of CHRIST's Righteousness, there being a full Consideration in this Righteousness of CHRIST (I mean his Death or Passive Righteousness chiefly) why God should justify those that believe in him. But 4. what we deny is this, that God looks upon a believing Sinner in his *Justification*, and accounts him one that has himself done all that CHRIST did in Obedience to the Moral Law, and hereupon pronounces him righteous. Or (which is the same) that God imputes to him those particular Acts of Obedience which CHRIST performed, so that he stands as righteous before God, as CHRIST himself, and is righteous with the self-same Righteousness wherewith CHRIST was righteous. In a Word, this is what we deny, and what we affirm concerning the Righteousness of CHRIST in the *Justification* of a Sinner, that

this *Righteousness* of CHRIST is not that which is imputed to any Man for Righteousness, but is that for which Righteousness is imputed to every Man that believeth.

WHAT hath been affirmed, and what hath been denied, we come now to prove, 1. from Scripture, 2. from Reason: And 3. from the Consent of Authors.

CH A P. II.

The Imputation of Faith for Righteousness, proved from the Scriptures, and the Interpretation of those Scriptures confirmed both by Reason and Authority.

WHAT it is, that is imputed for Righteousness in *Justification*, all the Wisdom or Learning under Heaven, is not so fit or able to determine, as the Holy Ghost speaking in Scripture; being the great Secretary of Heaven, and privy to all the Counsels of God.

FOUR Things there are, that much commend an Interpretation of Scripture, when they are found in Conjunction. First if the Letter will fairly bear it. Secondly, If the Scope of the Place close directly and entirely with it. Thirdly, If the Interpretation that is set up against it, cannot stand before the Circumstances of the Context. Fourthly, if the Judgment of learned, and impartial Men, is found in perfect Concurrence with it. But if these Considerations be sufficient to confirm an Interpretation, then shall we need no more Scriptures to prove that *Faith* is that which is imputed by God for Righteousness.

Righteousness in *Justification*, but that one Chapter, *Rom. iv.*

SECT. II. For First, the Letter of this Scripture speaks what we affirm plainly, yea, speaks it once and twice, yea, the Third and Fourth Time. *Abraham believed GOD, and it was imputed unto him for Righteousness, ver. 3.* Again, *to him that worketh not, but believeth on him, that justifieth the Ungodly, his Faith is counted unto him for Righteousness, ver. 5.* So again, *We say that Faith was imputed to him for Righteousness, ver. 9.* And yet again, *And therefore it was imputed unto him for Righteousness, ver. 22.* The same Expression is used also *ver. 23, 24.* Certainly there is not any Truth in Religion, not any Article of the Christian belief, that can boast of the Letter of the Scripture, more full and Express for it.

SECT. III. Secondly, the Scope of the Place shews that the Word FAITH is taken properly, in all these Passages. Apparent it is, that the Apostle's main Drift in this whole Discourse of *Justification* was to hedge up with Thorns (as it were) that false Way of *Justification*, which lay through Works and legal Performances : And to discover the true Way of *Justification*, wherein Men might attain Righteousness before God : That is to make known to them what God requireth of them, to their *Justification*. And this, the Apostle says, is FAITH, or to believe, in the proper and formal Signification. He doth not require of us the Righteousness of CHRIST, for our *Justification*. This he required of CHRIST himself for it; that which he requires of us for this Purpose, is our Faith in CHRIST himself, not in the Righteousness of CHRIST, as hereafter is shewed. Therefore for Paul to have said to Men, that the Righteousness of CHRIST, would be imputed for Righteousness to them, had been quite beside his Purpose, which was plainly this, to make known the good Pleasure of God, concerning that which was to be performed by them, *Else (though not by their own Strength) to their Justification,*

Justification. This he affirmeth from Place to Place, to be nothing else, but their *Faith*, or believing. To have said, that they must be justified by CHRIST, or by CHRIST'S Righteousness, and withal not to have plainly signified, what it is that God requires of them, to give them Part in that Righteousness, or Justification which is by CHRIST, had been rather to cast a Snare upon them, than to have opened a Door of Life and Peace. And therefore he is careful, when he speaks of *Justification*, or Redemption by CHRIST, often to mention *Faith*, as the Means whereby this is communicated. See *Rom. iii. 25. Rom. v. 1, 2.* By the Light of which Expressions, the meaning of those Scriptures is shewn wherein *Justification* or Redemption by CHRIST are taught, without any express mention of *Faith*, as *Rom. iii. 24. Rom. v. 9. &c.* as likewise of those wherein *Justification* by *Faith* is affirmed, without express Mention of CHRIST, or any Thing done or suffered by him. As *Rom. iii. 28. 30.*

SECT. IV. Thirdly, That Interpretation which is set up against it, that by the Word FAITH, or BELIEVING, in all those Passages cited, is meant, not *Faith* properly understood, but *Faith* metonymically, that is, the Righteousness of CHRIST, is overthrown by many Passages in the Context.

FIRST, it is not likely, that the Apostle in the weighty Point of Justification, wherein (doubtless) he desired (if in any Subject) to speak, so that what he himself understands, may be clearly understood by others, should Time after Time, without ever explaining himself, use so strange and harsh, and uncouth, as Expression, as is not to be found in all his Writings, nor in all the Scriptures. To say, that *Faith*, or believing, is imputed for Righteousness; but to mean, that it is not *Faith*, but the Righteousness of CHRIST that is imputed, must needs argue the Speaker's Design to be; that his Meaning should not get out at his Mouth.

SECONDLY, it is evident, that the Faith or believing, which ver. 3. is said to be imputed to Abraham for Righteousness, is opposed to Works or Working ver. 5.

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Now between Faith properly taken, and Works, between believing and working, there is a constant Opposition in the Writings of this Apostle. But between the active Obedience or Righteousness of CHRIST, and Works, neither doth *Paul* ever make Opposition, neither would Reason have suffered him to have done it.

THIRDLY, it is said, ver. 5. *That to him that believeth, His Faith is imputed to him for Righteousness.* From which Clause it is evident, that that *Faith* (whatsoever we understand by it) which is imputed for Righteousness is HIS, that is, somewhat that may truly and properly be called his, before such Imputation of it be made unto him. Now it cannot be said of the Righteousness of CHRIST, that that is any Man's, before the Imputation of it be made unto him: But *Faith* properly taken, is the Believer's, before it be imputed (at least in order of Nature, if not of Time.) Therefore by *Faith*, which is here said to be imputed, cannot be meant the Righteousness of CHRIST.

SECT. V. Fourthly, if we should grant a Trope or Metonymy in this Place, so that by FAITH should be meant the Thing that is to be believed: Yet will it not follow, that the Righteousness of CHRIST should be here said to be imputed; but either God himself, or the Promise of God made unto *Abraham*. For it is said, *Abraham* God believed, ver. 3. not that he believed the Righteousness of CHRIST, except we set up another Trope to maintain the former, and by God, will say is meant the Righteousness of CHRIST, which would be not a Trope or Figure, but rather a Monster of Speech. Therefore the Righteousness of CHRIST cannot be here said or meant to be imputed for Righteousness. Yea whereas the Object of *Faith*, as justifying, is expressed with great Variety of Words in the Scriptures; In all this Variety there is not to be found the least Mention of the Righteousness of CHRIST. As if the Holy Ghost foreseeing the kindling of this false Fire, had purposely withheld all Fuel that might feed it. Sometimes CHRIST in Person is made the Object of this *Faith*,

John iii. 16.—That whosoever believeth in him. Sometimes the Doctrine of CHRIST. *John. v. 46. Had ye believed Moses, ye would have believed me.* Sometimes CHRIST, as he stands related to GOD, his Father. *John xv. 31. These Things are written, that ye might believe that JESUS is the CHRIST, the Son of God.* Or else as he stands related to those antient Promises made to the Jews from Time to Time, before his coming in the Flesh concerning the *Messiah*, *John viii. 24. Except ye believe that I am he, ye shall die in your Sins.* Sometimes the raising up of CHRIST from the Dead, is made the Object of this Faith. *Rom. x. 9. For if thou shalt confess with thy Mouth the LORD JESUS, and shalt believe in thy Heart, that GOD raised him up from the Dead, thou shalt be saved.* Sometimes again, GOD himself is mentioned as the Object of this Faith, *1 Pet. i. 21.—That your Faith and Hope might be in GOD.* And *John xii. 44. He that believeth on me, believeth not on me, but on him that sent me.*

LASTLY, (to forbear further Enumeration of Particulars) Sometimes the Record or Testimony of GOD concerning his Son, is made the Object of this Faith, *1 John v. 10. He that believeth not GOD, hath made him a Liar, because he believeth not the Record that GOD gave of his Son.* But in all this Variety of expressing the Object of Faith as justifying, there is no Intimation of the Righteousness or active Obedience of CHRIST.

SECT. VI. Fifthly, the Faith which is here said to be imputed unto Abraham for Righteousness, ver. 3. is that Faith by which he believed in GOD, that quickeneth the dead, and calleth the Things that are not as if they were, ver. 17. But the Righteousness of CHRIST can, in no tolerable Construction, or Congruity of Speech, be called that Faith, by which Abraham believed in GOD that quickeneth the dead. Therefore the Righteousness of CHRIST is not that Faith, that is here said to be imputed for Righteousness.

SIXTHLY, the Faith which was imputed unto Abraham for Righteousness, ver. 3. is that Faith, wherein is

is said ver. 19. that *Abraham was not weak*, and is opposed, to *doubting of the Promise of GOD through Unbelief*, ver. 20. But the Righteousness of CHRIST cannot be conceived to be that, wherein *Abraham* was not weak; neither doth the Righteousness of CHRIST carry any Opposition with it, to a Doubting of the Promise of GOD through Unbelief. But between Faith properly taken or a firm Believing, and a doubting through Unbelief, there is a direct and perfect Opposition. Therefore it is Faith in this Sense, and not the Righteousness of CHRIST, that is said to be imputed unto *Abraham* for Righteousness.

SEVENTHLY, the Faith which was imputed unto *Abraham* for Righteousness, was that Faith, by which he was fully assured, that he which had promised, was able also to do it (for thus it is described, ver. 21.) And the Imputation of Faith so described, is plainly affirmed, ver. 22. *And therefore it was imputed unto him for Righteousness.* But the Righteousness of CHRIST, is not capable of any such Definition or Description as this, that by it *Abraham* was fully assured, that he that had promised, was also able to perform it. Therefore the Righteousness of CHRIST, is not that which was imputed for Righteousness unto *Abraham*.

EIGHTHLY, that which shall be imputed unto us for Righteousness, is said to be our *believing on him, that raised up the LORD JESUS CHRIST from the dead*, ver. 24. But the Righteousness of CHRIST is not our *believing on him, that raised up our LORD JESUS CHRIST from the dead*. Therefore it cannot be that, which is either said or meant to be imputed to us for Righteousness.

NINTHLY and lastly, whereas the Question of Imputation in *Justification*, is handled only in this Passage of Scripture, *Rom. iv.* (for those other Places *Gal. iii.* and *James ii.* only mention it, but insist not at all upon any Explication thereof) it is no Ways probable, but that the Apostle would speak distinctly and plainly of the Nature of it here. Otherwise he would rather have said a Stumbling-Block in the Way of Men; than writ-

It must be observed that the ^{B²} ^{ten} those are several parts of Christian Faith yet don't come other belief than an acknowledging

ten any Thing for their Instruction. Now if we take the Word FAITH or BELIEVING, so often used in this Chapter, in the proper and plain Signification of it, for that Faith whereby a Man believes in CHRIST, or the Promise of GOD concerning CHRIST, then the Tenor of the Discourse is as clear as the Day : The Stream of the whole Chapter runs clear. But if we bring in a tropical and metonymical Interpretation, and by Faith, will needs compel St. Paul to mean the Righteousness of CHRIST, we cloath the Sun with Sackcloth, and turn Paul's Perspicuity into the greatest Obscurity. The Word FAITH, tho' frequently used in the Scripture, is never found to signify the Righteousness of CHRIST : Neither is there any Rule in Grammar, or Figure in Rhetorick, that can salve the Inconsistency of such an Interpretation.

SECT. VII. If it be said, that *Faith* in the Scripture is sometimes put for the Object of Faith, as Gal. iii. 23. *But before Faith came* (that is, the Doctrine of Faith, or CHRIST himself the Object of Faith) *we were kept under the Law.*

I ANSWER, first, Tho' the Name of the Faculty is sometimes put for the Object appropriated to it, yet the Act seldom or never, to my Remembrance. Now that which is here said to be imputed unto *Abraham* for Righteousness, was not the Habit or Grace of his Faith ; but *Abraham believed God*, that is, put forth an Act of Faith, and it was imputed unto him for Righteousness. And though *Faith* may be sometimes put for the Object of Faith, yet the Exercise of this *Faith*, or to believe, is never put for it.

SECONDLY, though it should be granted, that as well the Act itself, as the Faculty or Habit, may be sometimes put for the Object, yet when the Act and Object have been named together, and the Act expressed by an Object proper to it, and further, somewhat immediately ascribed to this Act under that Consideration ; (all which is plainly seen in this Clause, *Abraham believed God*,

and

and it was imputed unto him for Righteousness) in this Case, to affirm, that what is so ascribed, is neither ascribed to the Act itself there mentioned, (which is here, *Abraham's believing*) nor to the Object mentioned likewise with it, (which is here, GOD: *Abraham believed GOD*) but to some third Thing differing from them both, and not so much as once mentioned in all the Discourse; (as the Righteousness of CHRIST is not once named throughout this whole Chapter, no nor in any other Chapter near at Hand, either antecedent, or subsequent) what is this but to exchange what is plainly affirmed, with what is not so much as obscurely implied? And to make the Apostle speak as Man never spake, not for Excellency of Speech, but for uncouth Abstruseness? Doubtless no Instance is to be found of any Author whatsoever, sacred or prophane, who so abhorred to be understood in what he spake, as to put his Mind into Words of such a Construction.

THIRDLY, neither is the Righteousness of CHRIST the Object of Faith as justifying, nor doth the Scripture, where it speaks of Faith as justifying, make the least Mention, or give the least Intimaion of such a Thing. It is true, the Scriptures sometimes propound the Righteousness of CHRIST or his Obedience to the Law, as that which is to be believed, and so it may be termed a partial Object of Faith: But so the Creation of the World is to be believed, and that *Cain was Adam's Son*. And generally whatsoever the Scriptures affirm, may be called a partial Object of Faith. But the Object of Faith properly, as it justifieth, is either CHRIST himself, or the Promise of God concerning the Redemption of the World by him. The Righteousness of CHRIST is no more the Object of Faith as justifying, than either his being born of a Virgin, or his ascending into Heaven, and either the one or the other, may (in that Respect) be as well said to be imputed unto *Abraham* for Righteousness, as the Righteousness of CHRIST. Thus you see at large how many Passages and Circumstances in the Context stand up against that Exposition,

which by *Abraham's Faith* in this Chapter, will needs understand CHRIST's *Righteousness*.

SECT. VIII. Fourthly and lastly, this Interpretation, wherein the Word *Faith* or believing, is taken properly in all the Passages mentioned, and not tropically, was the common Interpretation antiently received and followed by the principal Lights of the Church of God; and for 1500 Years together (as far as my Memory will assist me) was never questioned or contradicted, Neither did the contrary Opinion ever look out into the World, 'till the last Age. So that it is but a Calumny brought upon it, (*unworthy the Tongue or Pen of any sober Man*) to make either *Arminius* or *Socinus*, the Author of it. And for this last Hundred Years and upwards, from about *Luther's* and *Calvin's* Times, the Stream of Interpreters agrees therewith. You will easily believe this, if you please, without Partiality, to examine these few Testimonies.

TERTULLIAN, who wrote about the Year 194, in his fifth Book against *Marcion*, writeth thus, ^b *But how the Children of Faith? Or of whose Faith, if not of Abraham's? For if Abraham believed GOD, and that was imputed unto him for Righteousness, and he thereby deserved the Name of a Father of many Nations, we more by believing GOD, are justified as Abraham was.* Therefore *Tertullian's* Opinion directly is, that the Faith which is said to be imputed to *Abraham* for Righteousness, is Faith properly taken, and not the Righteousness of CHRIST apprehended by Faith.

ORIGEN, who lived about the Year 203, in his fourth Book upon the *Romans*, Chap. iv. ver. 3. speaketh thus. ^c *It seems therefore, that in this Place also,*

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^b *Ceterum quando filii Fidei? et cujus fidei, si non Abraham? Si enim Abraham Deo credidit, et deputatum est Justitia, aique exinde Pater multarum nationum meruit nuncupari: Nos autem credendo Deo, magis proinde justificamur sicut Abraham. Tertull. contra Marc. l. 5. c. 3.*

^c *Videtur ergo etiam in presenti loco, quam multa fides Abraham præstiterit, in hoc nunc universa fides ejus esse collecta: Et ita ad justitiam ei reputata. Origen. l. 4. ad Ro. in c. 4.*

whereas many Faiths (that is, many Acts of believing) of Abraham had gone before, now all his Faith was collected and united together, and so was accounted unto him for Righteousness. And in the same Place not long after, he hath more Words to like Purpose. Therefore he joined with Tertullian in the Interpretation of this Scripture.

JUSTIN MARTYR, who lived before them both, and not long after the Apostle John's Time, about the Year 130, in his Disputation with Trypho the Jew, led them both the Way to that Interpretation. ^d Abraham carried not away the Testimony of Righteousness, because of his Circumcision, but because of his Faith. For before he was circumcised, this was pronounced of him, Abraham believed God, and it was imputed unto him for Righteousness.

CHRYSOSTOM, who lived somewhat after the Year 380, in the Beginning of his ninth Sermon upon the Romans. ^e Having spoken (saith he, meaning Paul in the former Part of that Chapter) many and great Things concerning Abraham and his Faith, &c. And a little after, ^f Wherefore was it written, but that we might learn that we also are justified, as he was, because we have believed the same God? The same Father again upon Gal. iii. For what was he the worse for not being under the Law? Nothing

^d Οὐδὲ γὰρ Ἀβραὰμ διὰ τὴν περιτομὴν δικαίος ἦν· ἀλλὰ διὰ τὴν πίστιν, πρὸ τοῦ γὰρ περιτεμεῖσθαι αὐτόν, ἠσπασατο περὶ αὐτοῦ οὕτως. Ἐπίστευσεν δὲ τῷ θεῷ Ἀβραὰμ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. *Iust. Mar. Dial. cum Tryph. post medium.*

^e Πολλὰ καὶ μεγάλα περὶ τοῦ Ἀβραὰμ ἔκων, καὶ περὶ τῆς πίστεως αὐτοῦ. *Chrysost. ad. Rom. cap. 4. v. 23. circa initium Serm. 9. et paulo post.*

^f Διὰ τί γὰρ ἐγράφη, φησὶ, ἀλλ' ἵνα μάθωμεν ὅτι καὶ ἡμεῖς ὅτω δικαιοῦμεθα; τῷ γὰρ αὐτῷ θεῷ πιστεύομεν. Τί γὰρ ἐκείνῳ ἄλλο μὴ γινώσκοντες ὑπὸ νόμον, οὐδεὶς. ἀλλ' ἠδικαιοῦντο οἱ πιστεῖ, εἰς δικαιοσύνην αὐτοῦ. *Idem ad Gal. 3. 6.*

Nothing at all, for his Faith was sufficient unto him for Righteousness. If Abraham's Faith was sufficient unto him for Righteousness, it must needs be imputed by God for Righteousness unto him; for it is this Imputation from God, that must make that Sufficiency of it unto Abraham. That which will not pass in Account with God for Righteousness, will never be sufficient for Righteousness unto the Creature.

SECT. IX. Saint AUGUSTINE, who lived about the Year 390, gives frequent Testimony to this Interpretation. Upon Psal. cxlviii. *For we by believing have found that, which they (the Jews) lost by not believing. For Abraham believed God, and it was imputed unto him for Righteousness.* Therefore his Opinion clearly is, that it was Abraham's Faith or Believing properly taken, that was imputed unto him for Righteousness, and not the Righteousness of CHRIST. For that Faith of his, which was so imputed, he opposeth to the Unbelief of the Jews, whereby they lost the Grace and Favour of God. Now the Righteousness of CHRIST is not opposed to Unbelief, but Faith properly taken. Again, writing upon Psal. lxx. *For I believe in him that justifieth the ungodly, that my Faith may be imputed unto me for Righteousness.* Where by Faith he cannot mean the Righteousness of CHRIST, because he calleth it his own before the Imputation: Whereas the Righteousness of CHRIST can no Ways be imagined to be any Man's, till it be made his by Imputation. The same Father yet again, in his Tract of Nature and Grace: *But if CHRIST died not in vain, the Ungodly is justified in him alone: To whom, believing in him that justifieth the Ungodly, his Faith is accounted for Righteousness.*

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* *Credendo quippe invenimus quod illi (Judæi) non credendo miserrunt. Quia credidit Abraham Deo, et reputatum est illi ad justitiam. Aug. in Psal. 148. versus finem.*

* *Si autem non gratis mortuus est Christus, in illo solo justificatur impius: Qui videntur in eum qui justificat impium, deputatus pro in justitiam. Aug. De Nat. et Grat. non longe ab initio.*

PRIMASIUS about the Year 500, writes upon *Rom. iv. ver. 3.* *Tam magna fuit dona Dei fides Abraham; ut et pristina ei peccata donarentur, et sola præ omni iustitia doceretur accepta:* Abraham's Faith by the Gift of God was so great, that both his former Sins were forgiven him, and this Faith of his alone preferred in Acceptation before all Righteousness. Now certainly by Abraham's Faith, he cannot mean CHRIST's Righteousness.

BEDA, who lived somewhat before the Year 700, upon *Rom. iv. ver. 5.* hath these Words. ^k *What Faith, but that which the Apostle in another Place fully defineth? Neither Circumcision, nor Uncircumcision availeth any Thing, but Faith which worketh by Love; not any Faith, but that Faith which worketh by Love.* Certainly that Faith, which Paul defineth to be a Faith working by Love, cannot be conceived to be the Righteousness of CHRIST; and yet this Faith it was, in the Judgment of this Author, that was imputed unto Abraham for Righteousness.

HAYMO, about the Year 840, on *Rom. iv. 3.* ^l *saith, Because he believed God, it was imputed unto him for Righteousness, that is, unto Remission of Sins, because by that Faith, wherewith he believed, he was made Righteous.*

ANSELM, Arch-Bishop of Canterbury, about the Year 1090, upon *Rom. iv. 3.* ^m *That he (meaning Abraham) believed so strongly, was by God imputed for Righteousness unto him: That is, &c. by this believing he was reputed righteous before God.*

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^k *Quæ fides, nisi quam alio loco plenissime definit Apostolus? Neque circumcisio neque præputium aliquid valet, sed fides quæ per dilectionem operatur. Non quævis fides, sed fides quæ per dilectionem operatur. Beda ad Ro. 4. 5.*

^l *Quia credidit Deo, reputatum est ei ad iustitiam i. e. ad remissionem peccatorum, quia per ipsam fidem, qua credidit, iustus effectus est. Haymo in Rom. 4. 3.*

^m *Quod ita firmiter credidit, reputatum est illi divinitus ad iustitiam, i. e. non solum liberatus est ab omni originali et actuali peccato per hanc credulitatem, sed iustus est a Deo reputatus. Anselm. Cant. in Rom. 4. 3.*

From all these Testimonies it is apparent, that that Interpretation of this Scripture which we contend for, hath antiently ruled in the Church of God, and no Man found to open his Mouth against it, till it had been established upon the Throne for above a Thousand Years. Come we to the Times of Reformation; here we shall find it still maintained by Men of the greatest Authority and Learning.

SECT. X. Luther on Gal. iii. 6. *" Christian Righteousness is an Affiance or Faith in the Son of God, which Affiance is imputed unto Righteousness for CHRIST's Sake. And in the same Place not long after, ° God for CHRIST's Sake, in whom I have begun to believe, accounts this (my) imperfect Faith, for perfect Righteousness.*

BUCER, upon Rom. iv. 3. *" Abraham believed God, and it was imputed unto him for Righteousness, that is, he accounted this FAITH for Righteousness unto him. So that by believing he obtained this, that God esteemed him a Righteous Man.*

PETER MARTYR declares himself of the same Judgment, upon Rom. iv. 3. *" To be imputed for Righteousness in another Sense signifieth, that by which we ourselves are reckoned in the Number of the Righteous. And this Paul attributes to Faith only.*

CALVIN abetteth the same Interpretation upon *" Rom. iv.*

" Christiana justitia est fiducia in filium Dei : Quæ fiducia imputatur ad justitiam propter Christum. Luther. ad Gal. 3. 6.

" Deus reputat istam imperfectam fidem ad justitiam perfectam propter Christum, in quem cæpi credere. ibid.

" Abraham fidem habuit Jehovah, et reputavit id ei justitiam : Hoc est, habuit ei pro justitia hanc fidem. Credendo igitur id accepit, ut Deus eum pro justo haberet. Bucer ad Ro. 4. 3.

" Imputari ad justitiam, alio modo significat id, per quod non ipsi habemur in censu justorum. Atque id Paulus tantummodo fides tribuit, &c. P. Mart. Ad. Rom. 4. 3.

" Quare Abraham credendo nihil aliud quam oblatam sibi gratiam amplectitur, ne irrita sit. Si hoc illi imputatur in justitiam, sequitur non aliter esse justum, nisi quia Dei bonitate confusus, omnia ab ipso sperare audeat. Calvin. ad Rom. 4. 3.

Fides reputatur in justitiam, non quod ullum a nobis meritum afferat, sed quia Dei bonitatem apprehendit. ibid. in v. 4.

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iv. 3. *Wherefore Abraham by believing doth only embrace the Grace tendered unto him, that it might not be in vain. If this be imputed unto him for Righteousness, it follows, that he is no otherwise Righteous, but as trusting or relying upon the Goodness of GOD, he hath Boldness to hope for all Things from him. Again upon Verse 5. Faith is imputed for Righteousness, not because it carrieth any Merit from us, but because it apprehends the Goodness of GOD. Hence it appears, that he never thought of a tropical or metonymical Sense in the Word Faith: But that he took it in the plain, ready and grammatical Signification.*

SECT. XI. Musculus engageth for this Imputation also. In his common Place of Justification, Sect. v. ^s *This Faith should be in high Esteem with us; not in Regard of the proper Quality of it, but in Regard of the Purpose of GOD, whereby he hath decreed, for CHRIST'S Sake, to impute it for Righteousness unto those that believe in him. The same Author upon Gal. iii. 6. What did (Abraham) that should be imputed unto him for Righteousness, but only this, that he believed GOD? Again, But when he firmly believed GOD promising, that very Faith was imputed to him, in the Place of Righteousness, that is, he was of GOD reputed Righteous for that Faith, and absolved from all his Sins.*

BULLINGER gives the same Interpretation, upon Rom. iv. ^w *Abraham committed himself unto GOD by believing,*

^s *Commendata debebat esse hæc fides, non propriæ qualitatis, sed propositi Dei respectu, quo constitutum illa credentibus in Christum, propter ipsum, justitiæ loco imputare. Musc. Loc. de. Justif. sect. 5.*

^t *Quid enim fecit (Abraham) quod imputaretur illi ad justitiam, nisi quod credidit Deo? Idem Ad Gal. 3. 6.*

^u *Peram ad promittenti Deo firmiter credidit, est illi ejusmodi fides justitiæ loco imputata: Hoc est, ob eam fidem, justus est a Deo reputatus, et ab omnibus delictis absolutus. ibid.*

^w *Concredidit se Abraham Deo, ac illud ipsum illi pro justitia imputatum est. Bulling. ad Ro. 4.*

believing, and this very Thing was imputed unto him for Righteousness. And so upon Gal. iii. 6. ^x It was imputed unto him for Righteousness, that is, that very Faith of Abraham was imputed to him for Righteousness, whilst he was yet uncircumcised.

GUALTER comes behind none of the former in avouching the grammatical against the rhetorical Interpretation, upon Rom. iv. 4. ^y Abraham believed God, and He, viz. GOD, imputed unto him this Faith for Righteousness.

AETIUS confirms the former Expositions upon Rom. iv. ^z He imputed Righteousness unto him, which is as much as to say, he so accepted of his Faith, as thereupon to account him Righteous with an imputative Righteousness. Where, note by the Way, he doth not call an imputative or imputed Righteousness, any Righteousness that should be in one Person inherently, and become another's by Imputation, (neither do I remember the Phrase of an imputed Righteousness in that Sense, in any good Author) but somewhat imputed by God for Righteousness, which literally and in strictness is not such. Again the same Author more plainly and succinctly upon ver. 22. of the same Chapter, ^a A Faith so firm and pious, was imputed unto Abraham for Righteousness.

ILLYRICUS forsakes not his Fellow-Interpreters in this Point, upon Rom. iv. 3. ^b That same believing was imputed unto him for Righteousness.

PBL.

^x Imputatum est illi ad iustitiam &c. hoc est, illa ipsa Abrahamæ fides ipsi ad iustitiam imputata est, cum adhuc ageretur in præputio. Idem. ad Gal. 3. 6.

^y Credidit Abraham Deo, et imputavit ei, scilicet Deus, hanc fidem, pro iustitia. Gualt. Ad Rom. 4. 4.

^z Imputavit ei iustitiam, quod est, fidem gratam habuit, adeo ut iustum ex eo haberet iustitia imputativa. Aret. ad Rom. 4.

^a Fides tam firma et pia, pro iustitia Abrahamo imputata est. Aret. ad Rom. 4. 22.

^b Illud credere, ei imputatum est ad iustitiam vel pro vera iustitia. Illyr. ad Ro. 4. 3.

PELLICANUS in like Manner, says, upon Gen. xv. 6.
^c *Abraham simply believed the Word of GOD, and required not a Sign of the LORD, and GOD imputed that very Faith unto Abraham himself for Righteousness.*

HUNNIUS, another Reformed Divine, sets to his Seal, On Rom. iv. 3. ^d *The Faith whereby Abraham believed GOD promising, was imputed unto him for Righteousness.*

BEZA upon the same Scripture says, ^e *Here the Business is, concerning that, which was imputed unto him, viz. his Faith.*

JUNIUS and Tremellius are likewise of the same Mind, on Gen. xv. 6. ^f *GOD esteemed (or accounted) him for righteous though wanting Righteousness, and reckoned this in the Place of Righteousness, that he embraced the Promise with a firm Belief.*

PARÆUS (the last we shall name of foreign Divines) gives the same Interpretation, on Rom. iv. 3. ^g *We understand by the Word Faith (which is said to be imputed unto Abraham for Righteousness) Abraham's resting not in himself, nor in his own Merits, but in the Promise and Graciousness of GOD.*

NEITHER are there wanting among Ourselves, Men of sound Learning and Judgment, holding forth the same Interpretation.

SECT. XIII. Doctor Robert Abbot (afterwards Bishop of Sarum) in his Apology against Bishop, Part I. ch. ix. Having set down those Passages of the Apostle,

C

Rom.

^c *Credidit simpliciter verbo Dei, et non postulavit signum a Domino: et imputabat eam fidem ipsi Abraham Deus pro justitia. Pellican. in Gen. 15. 6.*

^d *Fides qua promittenti Deo credidit Abraham ei fuit ad justitiam imputata. Hunnius ad Rom. 4. 3.*

^e *Hic agitur de eo, quod ipsi imputatum est, nempe de ipsius fide Beza. ad Rom. 4. 3.*

^f *Eum quamvis justitia carentem numeravitque pro justo, habuit in justitiæ loco, quod promissiones firma fide amplexus est. Not. in Gen. 15. 6.*

^g *Intelligimus fidei nomine acquiescentiam Abraham non in se suisve meritis, sed in Dei promissione et benevolentia. Par. ad Rom. 4. 3.*

Rom. iv. 5, and 6. adds as followeth. *In which Words we see, how the Apostle affirmeth an Imputation of Righteousness without Works: Which he expresseth to be, the reputed of Faith for Righteousness; for that thereby we obtain Remission and Forgiveness of Sins. Again not long after; for the Imputation of Righteousness without Works, what is it that is reputed for Righteousness? Faith (saith the Apostle) is reputed for Righteousness.*

Dr. Preston also, rejects the tropical Interpretation of this Scripture, and embraceth that which is literal and proper. In his Treatise of God's Allsufficiency, Page 12, 13. *In this Sense Faith is said to be accounted (or imputed) for Righteousness. Abraham believed God, Gen. xv. God tells him what he would do for him: And (saith the Text) Abraham believed God, and it was counted unto him for Righteousness. Now it was accounted unto him for Righteousness chiefly in this Sense, as it is interpreted Rom. iv. that his very taking of the Promise, and his accepting of the Covenant, in that he did receive that which God gave, that put him within the Covenant, and therefore the Lord reckoned him a righteous Man, even for that very acceptance and believing.*

Mr. John Forbs, late Pastor of the English Church at Middleburgh, a Man of known Gravity, Piety and Learning, in his Treatise of Justification, ch. 28. P. 135. hath these Words, *Faith in this Sentence, (where it is said Faith is imputed unto Righteousness) is in my Opinion to be taken properly, in that Sense whereby in itself it is distinguished, both from the Word, whereby it is begotten, and from the Object of it in the Word, which is CHRIST.*

Thus I have cited many Authors, by Way of collateral Proof, for securing the literal and proper Interpretation of this Scripture. Not that the Interpretation itself needeth *tali auxilio aut defensoribus istis*: But only to remove that great Stumbling Stone, (which lieth in many Men's Way) called PREJUDICE.

C H A P. III.

Other Proofs from Scripture.

SECT. I. That the active Obedience of CHRIST, his fulfilling the *Moral Law*, was never intended by God, to be that Righteousness wherewith we are justified, may be further demonstrated, from all those Scriptures, where the Works of the Law are excluded from *Justification*. As *Rom. iii. 28. Therefore we conclude that a Man is justified by Faith, without the Works of the Law.* So *Gal. ii. 16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of JESUS CHRIST, even we have believed in JESUS CHRIST, that we might be justified by the Faith of CHRIST, and not by the Works of the Law.* Again, *Rom. iii. 20. Therefore by the Works of the Law shall no Flesh be justified, in his Sight :* For if a Man be justified by the Righteousness of CHRIST imputed to him, he is justified by the Works of the Law, because that Righteousness of CHRIST consists of those Works, as every Man's personal Righteousness would have done, had there been a Continuance in the first Covenant. Therefore this Righteousness of CHRIST cannot be imputed to any Man, for that Righteousness, whereby he is to be justified.

NEITHER will these Scriptures bear any such Interpretation as this: No Man shall be justified by the Works of the Law, as wrought by himself, because no Man's Works will hold out Measure with the Perfection of the Law. But a Man may be justified by the Works of the Law, wrought by another, supposing this other to be as great in obeying as the Law is in commanding, and that God is willing to derive these Works upon us by Imputation. To this I answer,

SECT. II. First, where the Holy Ghost delivers a Truth simply and indefinitely, and in a Way of a general or universal Conclusion, without imposing any Necessity upon Men, either in the same Place, or else where, to limit it; there for Men to interpose their Wisdom, by Distinctions and Limitations, to over-rule the plain and express Meaning of the Words, is not to teach Men Submission unto, but to exercise Authority over the Scriptures: Neither is there any Practice so sinful, or Opinion so erroneus, but may thus escape the Sword of the Spirit.

SECT. III. Secondly, if the Apostle's Commission had been, in delivering the Doctrine of *Justification*, to have made any such Distinction as is contended for, between the Works of the Law, as performed by Men themselves, and the same Works, as performed by CHRIST, that these indeed should have no Hand in *Justification*, but these should be all in all; certainly he would have been unfaithful in this Trust, and very injurious to these Works of CHRIST, in giving away that Place of Honour, which was due to them, to another Thing of a far inferior Nature, viz. Faith, as it is evident he doth, in the Scripture cited, *Gal. ii. Knowing that a Man is not justified by the Works of the Law, but by the Faith of JESUS CHRIST.* He doth not say, *but by the Works of JESUS CHRIST*, as if the Opposition stood between the Works of the Law as performed by Men, and the same Works as performed by CHRIST, which in all Reason he should have done, had the Works of the Law, as done by CHRIST, any such Pre-eminence this Way above the other; and not have ascribed that to Faith, wherein the weak Creature hath somewhat to do) which was the Prerogative of CHRIST's Righteousness. Doubtless *Paul* was no such Enemy to the Righteousness of CHRIST, as to set an Usurper upon the Throne, which belonged to it. Thirdly, if *Paul's* Intent had been to have reserved a Place in *Justification*, for the active Righteousness of CHRIST, or for the Works of the Law, as performed by CHRIST, by Way of

Opposition

Opposition to the same Works, as performed by Men themselves, his indefinite Expression, excluding the Works of the Law simply, without the least Intimation of any Difference of those Works, either as from the one Hand or from the other, would have been of dangerous Consequence. Certainly if *Paul* had ever digged such a Pit as this, he would have been careful first or last to have filled it up again.

SECT. IV. Fourthly, if by excluding the Works of the Law from *Justification*, *Paul's* Meaning had been, only to exclude these Works as done by Men themselves, but not as done by CHRIST, it cannot be thought, but that he would have made use of such a Distinction himself, and would have been glad to come so near to his Country-men the Jews, in the great Point of *Justification*. Such a Distinction might have been a happy Mediator between them. For what was it that chiefly incensed the Jews against *Paul*, and the preaching of the Gospel, and the Righteousness of Faith, but that the Law and the Observation of it, were not taken into the great Business of *Justification*. Now if *Paul* could have said unto them, you have no Reason to take Offence, that I preach *Justification* by Faith in CHRIST, because I do not exclude the Righteousness or Works of your Law, no not from having the main Stroke in your *Justification*: Nay, that which I preach concerning Faith, is purposely to advance the Righteousness of the Law, and to shew you how you may be justified by it. I only preach, you cannot be justified by your own observing of it, because the Perfection of it is such, as you cannot attain: But God hath sent one to keep it for you, by whose Observation *imputed* to you, you shall be justified. Therefore I am no Enemy to your *Justification* by the Works of the Law: But only teach you, that these Works are done by another for your *Justification*. Who seeth not, but by such Mitigation of Matters, *Paul* might have taken off great Part of their furious Opposition? But we do not meet with so much as one Word of this Qualification in all his Writings: Which

shews that the Difference between them, was deeper and greater than so. The Contention between him and them, was not, whether they were to be justified by the Works of the Law, either as wrought by themselves, or by another, but simply this, whether *Justification* were by the Works of the Law (by whomsoever performed) or by Faith? There is not the least Intimation of any Difference between them this Way, whether *Justification* should be by the Works of the Law, as performed by Ourselves, or as performed by CHRIST: *Paul* never puts them upon the Works of the Law as done by CHRIST, for the Matter of their *Justification*: Which shews, that both he and they, tho' otherwise at as great a Distance, as can be conceived in the Point of *Justification*; yet in this were both of one Mind; *Paul* being as far from holding *Justification* by the Works of the Law performed by CHRIST, as the most stubborn *Jews* were.

SACT. V. Two Things may be objected. First, that there is a sufficient Ground laid, even by *Paul* himself, upon which to found the fore-named Distinction, viz. that by excluding the Works of the Law from *Justification*, he only excludes them, as done by Men themselves, but not as done by CHRIST. *Ti. iii. 5.* Secondly, that there is mention also of the Works of the Law, as done by CHRIST, or (which is the same) of CHRIST's being made under the Law, in one of the chief Disputes *Paul* hath concerning *Justification*. *Gal. iv. 4.*

HIS Words are these: *Not by Works of Righteousness, which we have done, but according to his Mercy, he saved us.* Thence some argue, *Paul*, by rejecting Works of Righteousness done by us, plainly implies the admitting them as done by another for us.

To this I answer, First, that the active Obedience or Righteousness of CHRIST should be wholly excluded, so as to have *nothing* to do in *Justification*, I have no where affirmed: Nay it hath been expressly acknowledged, to have a blessed Influence therein,

as it falleth into his passive Obedience. Therefore this Objection, pleading for an Admission of the Works of the Law, as done by CHRIST, into *Justification*, doth no Ways contradict the Answer given in any Part of it; except it can prove the Necessity of admitting the active Righteousness of CHRIST, either for the material, or formal, or instrumental Cause of *Justification*. And the Truth is, whoever goes about to make this Righteousness of CHRIST either the formal, or material, or instrumental Cause of *Justification*, will be found upon due Examination, wholly to overthrow the Merit of it: The Establishment whereof is yet pretended to be the great Design of that Opinion.

SECONDLY, I answer, that this Inference does not follow from the Premises. The Holy Ghost may reject the Works of Men from being the Cause of such or such a Thing, and yet no ways suppose that the Works of another should be the Cause thereof.

BUT Thirdly, to put the Matter out of all Question, that in excluding the Works of the Law which we have done, he had no intent, by Way of Opposition, to imply the Works which another might do, he expresseth plainly the Opposition himself, and tells us that it was according to his Mercy that he saved us; *Not by Works of Righteousness which we have done, but according to his Mercy he saved us*: Therefore here can be nothing implied by Way of Opposition, because the Opposition is distinctly set down. And,

FOURTHLY, lest any might yet say, that it may be according to God's Mercy, and yet by the Works of Righteousness wrought by CHRIST too, the Apostle delivers himself distinctly of that wherein this Mercy of God consisteth, not in saving us by the Works of CHRIST imputed to us, but in *regenerating* us, and *washing* us in the New Birth.

SACT. VI. Concerning the latter Objection, from Gal. iv. 4. Where CHRIST is said, to have been *made under the Law*. From hence it is inferred; that
Paul

Paul doth mention the Works of the Law, as done by CHRIST; Therefore he had no Intent to exclude the Works of the Law, as done by CHRIST, from having their Part in *Justification*.

For Answer, (not to insist upon that which was delivered before, which yet is sufficient) I add in the first Place, That the Phrase of CHRIST's being *made under the Law*, doth not signify CHRIST's Obedience to the *Moral Law*, but to the *Ceremonial*, as is evident, from that which is delivered immediately before, (ver. 5.) as the Intent of his being made under the Law, viz. *that he might redeem them that were under the Law*. There is no Reason to conceive, that CHRIST should be said to be made under any other Law, than that, from under which he was to redeem others. Wherefore we being not redeemed from the *Moral Law*, or from the Obedience due to it, that being an *eternal Law*, and of eternal Obligation, but from the Law of Ceremonies, it follows, that it was this Law, under which CHRIST is here said to have been made. So that if Men will gather any Thing from hence, for the Imputation of CHRIST's Obedience in Justification, it must be of that Obedience which he performed to the *Ceremonial Law*, and so, not only the Jews, but we *Gentiles* also, must be clothed with the Robes of a *Ceremonial Righteousness*, imputed to us for our *Justification*.

But Secondly, if we follow that Interpretation of this Clause, CHRIST *was made under the Law*, which *Euthir* inclines to, then we shall neither understand hereby his Subjection to the *Moral Law*, nor yet to the *Ceremonial*, in the preceptive Part of either, but his Subjection to the Curse of the Law. And thus it expresseth, both the gracious Design of God, and the voluntary Submission of CHRIST to Death, for the Deliverance of Men, not only from Death itself, in the future, but even from the Fears of Death in the present, as is plainly expressed *Luk. x. 22.* and *Heb. ii. 15.* In which respect, the Fruit or Effect of this his being made under the Law, is here (ver. 5.) said to be, *the receiving the Adoption of Sons*.

C H A P. IV.

*The Sense of Rom. iii. 21. The Argument
made good against an Objection.*

SECT. I. Thirdly, that the Righteousness of CHRIST is not imputed to Men for their Justification, I demonstrate from that Scripture, *Rom. iii. 21.* *But now is the Righteousness of God made manifest without the Righteousness of the Law, being Witnessed by the Law and the Prophets, even the Righteousness of God, which is by the Faith of Jesus Christ, unto all and upon all that believe.* From whence I thus reason: If the Righteousness of Faith, which is here called the Righteousness of God, (as elsewhere it is in the Writings of this Apostle) either because he is the Founder and Contriver of it, or because God gives it unto Men, or because it is this Righteousness only that can stand before God, or whether it be called the Righteousness of God by Way of Opposition to the Righteousness of the Law, which is called the Righteousness of Men *Rom. x. 3.* because they can hardly relish any other Righteousness; I say, if this Righteousness of Faith consists in the Imputation of CHRIST'S Righteousness, then is it not, nor can be made manifest without the Law; that is, without the Works of the Law, as *Calvin* rightly interpreteth the meaning of the Word. But the Righteousness of Faith is sufficiently manifested without the Law, that is, without the Works or Righteousness of the Law: Therefore it doth not consist in the Imputation of CHRIST'S Righteousness. The Reason of the former Proposition (against which Exception must be made, if the Conclusion be denied, because the latter is plain Scripture) is evident. If the Righteousness of God consists in the Imputation of

CHRIST'S *Righteousness*, then is it not made manifest without the *Law*, that is, without the Works and Righteousness of the *Law*, because to such a Righteousness, the *Law*, and the Works thereof, are more necessary than *Faith* itself, for Faith is made only a Means of the Derivation of it upon Men: But the Righteousness itself is nothing else but the pure *Law* and the Works of it. And how a Righteousness should be said to be made manifest without the *Law*, whose Strength and Substance is nothing but the *Law*, I conceive to be out of the Reach of better Apprehensions than mine to comprehend.

SECT. II. If it be said, that this Righteousness of God, or of Faith, may be said to be made manifest without the *Law*, or the Works of it, because there are no Works required of us towards it; but this hinders not but that the Works of the *Law*, as performed by CHRIST, may be the Matter of it: I answer,

FIRST, this Altar hath been already broken down, in the Demonstration of the former Proof.

SECONDLY, there is not the least Intimation given, that the Apostle had any such By-meaning as this: But that this Righteousness of *Faith* should be fully taught and apprehended without any Consideration of the *Law*, or the Works thereof, as an Ingredient in it.

THIRDLY, the Works of the *Law*, are no less the Works of the *Law*, because performed by CHRIST. The Greatness or Holiness of the Person working according to the *Law*, doth not change the Nature or Property of the Works, but they are the Works of the *Law*, whosoever doeth them. CHRIST'S being CHRIST doth not make the *Law* not to be the *Law*.

FOURTHLY, this Righteousness is said to receive Witness from the *Law*, that is, from that Part of Scripture, which is often called the *Law*, viz. the Books of *Moses*, (as *Calvin* here well interprets) and from the *Prophets*: Therefore it cannot be a Righteousness consisting in the Imputation of a legal Righteousness, because there will be found no Testimony given either by the *Law*, or by the *Prophets*, to such a Righteousness. But if we interpret

pret this Righteousness of God, to be a Righteousness derived upon a Man by *Faith* or *believing*, there is express Testimony given unto it, both by the Law, and also by the Prophets, as the *Holy Ghost* expressly here affirmeth. By the Law: *Gen. xv. 6; And he (Abraham) believed in the LORD, and he counted it unto him for Righteousness.* By the Prophets: *Hab. ii. 4. But the Just shall live by his Faith.*

FIFTHLY, and lastly, this Righteousness of God is said to be *unto all, and upon all* *διὰ πίστεως*, by or through *Faith*, by Way of Opposition to the Works of the Law, ver. 20. Now between Faith and the Law, or Works of the Law, there is a constant Opposition in the Writings of this Apostle, *Rom. iii. 27, 28.* and again *ch. iv. 13, 14.* and *ch. ix. 32.* and *ch. x. 5, 6.* *Gal. ii. 16.* and *ch. iii. 5.* and ver. 11, 12. &c. But between the Law, and the Works or Righteousness of CHRIST, there is no Opposition, but a perfect Agreement. Therefore that Righteousness which is by *Faith*, cannot stand in the Righteousness of CHRIST imputed.

CH A P. V.

This farther proved from Rom. v. 16, 17.
An Objection answered.

SECT. I. Fourthly, against the Imputation of the Righteousness of CHRIST in the Sense already disclaimed, I argue from *Rom. v. 16,* and *17.* compared together. *The Gift of Righteousness* (as it is called ver. 17.) which is by CHRIST in the Gospel, is said (ver. 16,) to be a *free Gift of many Offences unto Justification.* From whence I thus reason. That Righteousness, which is the Gift

Gift of many Offences, that is, the Forgiveness of many Offences or Sins unto *Justification*, cannot be a perfect legal Righteousness imputed to us. But the Righteousness which is by CHRIST in the Gospel, by which we are *justified*, is the Gift of many Offences unto *Justification*: Therefore it cannot be a perfect legal Righteousness made ours by Imputation. The latter is the Proposition of the Holy Ghost. The former I demonstrate thus: That Righteousness, which extends to a Man's *Justification* by the Forgiveness of Sins, can be no perfect legal Righteousness imputed: But the Righteousness of CHRIST in the Gospel, by which we are *justified*, extendeth unto a Man's *Justification* by the Forgiveness of Sins; Therefore it can be no legal Righteousness imputed. The Reason of the former Proposition is this, because a legal or perfect Righteousness doth not justify a Man by Way of Forgiveness; but is of itself intrinsically a Man's *Justification*: Yea such a *Justification*, with which Forgiveness of Sins is not compatible. For what need hath he that is legally righteous, or hath a legal Righteousness imputed unto him, of Forgiveness of Sins, seeing such a Righteousness excludes all Sin, and all Guilt of Sin from him?

SECT. II. If it be said, that a Man's Sins are first forgiven him, and then this Righteousness of CHRIST is imputed to him, and so he is justified: To this I answer,

FIRST, If we will needs distinguish the Effects of the active and passive Obedience of CHRIST, so as from the active to fetch a perfect *Righteousness* for Imputation, and from the passive Remission of Sins; yet whether it be reasonable, to invert the Order of these Effects, I leave to sober Consideration. CHRIST did not first die, and after Death keep the Law for us, but he first kept the Law, and then suffered Death for us. Therefore if we will needs make the Imputation of the one a distinct Benefit from the Imputation of the other, reason requireth, that that which was first purchased, should be first received or applied, and consequently that Imputation of Righteousness should precede Remission of Sins.

SECONDLY,

SECONDLY, If a Man hath once sinned, (which must needs be acknowledged of every Man that hath Sins forgiven) it is not any legal Righteousness whatsoever imputed, that can justify him: No, if it were possible for him to keep the Law perfectly in his own Person ever after, this would not justify him, because such a *Justification* is repugnant to the express Tenor of the Law. *Cursed is the Man that continueth not in all Things.* Therefore a Man that hath not been always righteous, can never be made righteous by the Righteousness of the Law imputed.

THIRDLY, If a Man's Sins be once forgiven him, he hath no need of the Imputation of any further Righteousness for *Justification*, because Forgiveness of Sins amounteth unto a full *Justification* with God. This is plain from Rom. v. 16. *The Gift*, saith Paul, that is, the Gift of Righteousness (as it is explained in the next Verse) is of many Offences unto *Justification*, that is, when God hath given Men their Offences, or forgiven them, (for to give a Debt, or forgive it is all one) he hath fully justified them. For that Righteousness which God imputes to Men through Faith, is nothing else but the Forgiveness of Sins, or the acquitting them from that Death and Condemnation which are due to them. And this is all the *Justification* the Scripture speaks of, the Forgiveness of our Sins, or acquitting from Condemnation: The not observing this, has been the chief Occasion of the present Mistake. For Men reading in the Scriptures of the *Justification* of Sinners, or of their being made righteous by CHRIST, they have conceived that such a Thing cannot be, but by a positive Righteousness someways put upon them, and there being no such *Righteousness* to be found, but the *Righteousness* of CHRIST, hence they have apprehended, that *Justification* must needs be by this *Righteousness* of CHRIST imputed unto them. Whereas that *Righteousness* which we have by CHRIST, and wherewith we are justified by believing, is a negative *Righteousness*, not a positive. It is nothing else but a Non-imputation of Sin; which we therefore call a *Righteousness*, as having the

the Privileges, tho' not the Nature of a perfect legal Righteousness.

SECT. III. The Scripture shines with as much Clearness on this Truth, as the Sun doth when he riseth in his Might. Rom. iv. 6, compared with Ver. 7, 8. *Even as David declareth the Blessedness of the Man, unto whom the LORD imputeth Righteousness without Works. A Righteousness without Works must needs be a negative or privative Righteousness, as is fully expressed in the following Verses, Blessed are they whose Iniquities are forgiven: Blessed is the Man to whom the LORD imputes not Sin.* You see the Imputation of Righteousness, Ver. 6. is here interpreted to be nothing else, but a not-imputing of Sin. And so Calvin upon Rom. iii. 21. calls this a Definition of the Righteousness of Faith, *Beati quorum remissae sunt Iniquitates*, that is, *Blessed are they whose Sins are forgiven.* And not long after, *Paulus tradit, Deum homines justificare, peccata non imputando*, Paul teacheth, that GOD justifieth Men, by not imputing their Sins. The like Description of this Righteousness you have 2 Cor. v. That which Ver. 19. he calls in GOD, the not-imputing of our Sins unto us, he calls us Ver. 21. *a being made the Righteousness of GOD in him.* But most plainly Acts. xiii. 38, 39. *Be it known unto you (saith Paul to the Jews) that through this Man (CHRIST) is preached unto you Forgiveness of Sins: Which Forgiveness of Sins he immediately calls their Justification, And by him all that believe are justified from all Things, from which ye could not be justified by the Law of Moses.* You see how he expresseth the Nature of this Justification which we have by CHRIST, viz. by the Way of negative or privative Righteousness (as was said) not positive. *All that believe are justified from all Things*, that is, from all Sins, from which ye could not be justified by the Law of Moses: So that the Justification which we have by CHRIST in the Gospel, is not a Justification with Righteousness, (properly so called) but a Justification from Sin, and from the Guilt of Sin and Condemnation due to it. So when CHRIST said to Men and Women in the

Gospel,

Gospel, *Thy Sins are forgiven thee*, then he justified them: The Forgiveness of their Sins, was their *Justification*.

SECT. IV. This is the most usual and proper Signification of the Word, *justify*, both in the Scriptures, and other Authors. It does not signify the giving a complete positive Righteousness, but only an acquitting or discharging a Man from the Guilt and Penalty due to such Things as were laid to his Charge. In the Scripture it is usually opposed to condemning, or Condemnation. *He that justifieth the Wicked, and he that condemneth the Just, both these are Abomination unto the LORD.* Prov. xvii. 15. What is here meant by justifying the Wicked? Not making them righteous Men, by putting a moral Righteousness upon them: He that can so make a wicked Man righteous, will be so far from being an Abomination to the LORD, that he shall shine as the Stars in the Firmament, *Dan. xii. 3.* Therefore by justifying the Wicked in this Place can be nothing meant, but the giving them the Privileges of just Men, which are Freedom from Censure, Punishment and Condemnation, as appears by the Opposition in the other Member of the Clause, *and condemneth the Righteous.* So that by justifying the Wicked, is nothing else meant, but the not-condemning him. So *Rom. viii. 33, 34.* *Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth: Who is he that condemneth.* Where you see again the Opposition between being justified and condemned. Therefore by justifying is nothing else meant, but *acquitting from Condemnation*: And so to be justified and to *live*, that is, to be freed from Death and Condemnation, are made equivalent. *Gal. iii. 11.* *And that no Man is justified by the Works of the Law, it is evident; for the just shall live by Faith,* that is, shall be justified by Faith (for otherwise there is no Strength in the Argument.) So again, *Ver. 21.* *If there had been a Law, which could have given Life* (that is, could have justified Men) *surely Righteousness (or Justification) should have been by the Law.* By his Knowledge saith *Isaiab, Chap. liii. 11.* *shall my*
D 2 *righteous*

righteous Servant justify many, for he shall bear their Iniquities, that is, by bearing the Punishment due to their Sins, he shall deliver them from Punishment.

SECT. V. And that this was Calvin's Opinion, that Justification is Forgiveness of Sins, is evident from many Passages in his Writings, by which it is apparent, (against all Contradiction) that he held no such Imputation of CHRIST's Righteousness for Justification, as some charge him with. His Words are exprels again and again, on Rom. iv. 6. *Huc accedit oppositum membrum, quod Deus homines justificet peccatum non imputando, i. e. Add hereunto the opposite Member, viz. that GOD justifieth Men by not imputing Sin.* And immediately after, *Quibus etiam verbis docemur, justitiam Paulo nihil aliud esse, quam remissionem peccatorum, By which Words we are taught, that Righteousness with Paul is nothing else but Remission of Sins.* * And yet again not long after the former Words: *Manet ergo salva nobis pulcherrima sententia, justificari hominem fide, quia gratuita peccatorum remissione coram Deo purgatus sit, that is, This most lovely saying remains unshaken, that a Man is justified by Faith, because he is purged by a free Forgiveness of his Sins before GOD.*

SECT. VI. Musculus is as far engag'd for the Point in Hand, as he. So on Rom. iv. 6. *Notandum primo, remissionem peccatorum esse justitiam nostram, i. e. This is first to be noted, that Forgiveness of Sins is our Righteousness.* And a little after: *Ergo justitia Dei quæ gratis imputatur, est, non imputari peccatum. i. e. Therefore the Righteousness of GOD which is freely imputed, is, that Sin is not imputed.* The same Author upon Psal. xxxii, saith *Lucundum est, quod justitia et beatitudo nostra est remissio peccatorum per fidem in Christum. i. e. It is a sweet Thing, that our Righteousness and Blessedness stands in the Remission of Sins by Faith.*

* So some Popish Authors charge this very Opinion upon Calvin, as his Error. *Alioqui error Calvinianus est dicere, nil aliud esse justificationem, quam remissionem peccatorum.* Lorin. in A&A. 5. ver. 31.

Faith in CHRIST. So Luther on that Psalm; *Justitia nostra proprie est remissio peccatorum seu, ut loquitur Psalmus, peccata non imputare, peccata tegere,* i. e. Our Righteousness properly is the forgiveness of our Sins, or, as the Psalm speaketh, the non imputation, or covering of our Sins. So Melancthon on Justification: *Justificatio significat remissionem peccatorum, seu acceptationem personæ ad vitam æternam.* i. e. Justification signifieth Remission of Sins, or acceptance of a Man's Person to eternal Life. Again upon the Twentieth Article of the *Augustan Confession.* Significat justificatio in his Pauli sententiis, remissionem peccatorum, seu reconciliationem, seu imputationem justitiæ, hoc est, acceptationem personæ. i. e. Justification in Paul's sayings, signifieth Remission of Sins, or Reconciliation, or Imputation of Righteousness, that is, the Acceptation of a Man's Person. Beza himself holds the Truth fast in this Point, (though sometimes he seems to let it go) in his Treatise of the Supper of the LORD: *Cuinam Justificationem tribuimus? Uni certè Deo, unus squidem Deus peccata remittit. Posita est autem omnis justificatio in remissione peccatorum: Et idcò justitia hæc in imputatione posita, justitia Dei vocatur.* i. e. To whom shall we attribute or ascribe Justification? Doubtless to GOD alone, because it is GOD alone that forgiveth Sins. And all Justification standeth in Remission of Sins. And therefore this Righteousness which standeth in Imputation, is called the Righteousness of GOD. Rom. i. 17. and iii. 21. &c. The Words of Zanchius are, *Quod justitia fidei nihil aliud sit, quam reconciliatio cum Deo, quæ solâ remissione peccatorum constat.* i. e. That the Righteousness of Faith is nothing else, but Reconciliation with GOD, which stands in nothing else but Forgiveness of Sins.

SECT. VII. Chamier, in the Third Tome of his *Pansratia*, Page 907, challengeth the Counsel of Trent for denying Remission of Sins to be the Form of Justification, evincing this to have been *Augustin's* Opinion. And speaking of the Protestants, saith thus, *Sed idem justitiæ proram et puppim constituimus in remissione*

remissione peccatorum; nimirum quia hæc nos apud Deum constituit justos. i. e. We (Protestants) place the First and Last, the Beginning and End of our Righteousness in the Forgiveness of our Sins, because this makes us Righteous before God. And a little after, Itaque justitiam nostram, quatenus constat remissione peccatorum, cum Paulo Justificationem, eam autem, quæ perfectione virtutum, Sanctificationem appellamus. i. e. Our Righteousness, as it consists in Remission of Sins, with Paul we call, Justification: But that which stands in Perfection of Virtues, Sanctification. Again, Nos quæd quod dat, admittimus, recipiari inter se Justificationem, et Remissionem peccatorum. i. e. We admit of what he (Bellarmine) grants, that Justification and Remission of Sins, are one and the Self-same Thing. And again, Page 908. Remissio peccatorum est justitia imputata. i. e. Forgiveness of Sins is that Righteousness which is imputed to us. Lastly, Amesius makes Remission of Sins and Justification Terms equivalent. Descriptio beatitudinis petitura causa efficiente et continente, quæ est remissio peccatorum, vel justificatio cum ejus effectis. i. e. The Description of Blessedness is drawn from the efficient and holding Cause thereof, which is Forgiveness of Sins, or Justification, with its Effects.

SECT. VIII. It were easy for him that hath Leisure, to traverse the Writings of these and other Reformed Divines, to make the Pile far greater of such Passages as these: Therefore certainly they are very injurious, not only to the Reputation of these worthy Lights in the Church of God, who would force upon them, in the Face of their own solemn Declarations to the contrary, an Opinion so inconsistent with the Stream of the Scripture, and all sound Reason, but to the Truth itself also; by seeking to represent it as a Sparrow alone upon the House-Top, whereas it dwells in the midst of its own People, and hath many of the very choice of those Holy and Faithful and chosen Ones, that are with the Lamb against the Beast, to stand for it. So that those Aspersions of Popery and Arminianism, are Vipers that will easily

easily shake into the Fire, when the Time of shaking comes.

C H A P. VI.

Farther Proofs from Scripture, for the Imputation of Faith. Four Objections answered.

A FIFTH Argument may be deduced from *Phil. iii. 9.* *And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of CHRIST, the Righteousness which is of GOD through Faith.* In the former Verse the Apostle professeth what strange Effects the Excellency of the Knowledge of CHRIST had wrought in him. It had caused him to count all Things *Loss*, which once he had esteemed the greatest *Gain*. He means his Pharisaeical Righteousness and legal Jewish Prerogatives. He was now so transformed by the Knowledge of CHRIST, that he looked upon all his former Glory, as upon *Dung*, and smelt a Savour of Death in those Things, which had been his Confidence of *Life and Peace*. He sought nothing now, but *that he might win CHRIST, and be found in him*. Observe: he does not say, that he may be found in his Righteousness, much less in his Righteousness imputed to him, but simply, *That he might be found in him*; which is an usual Expression in Scripture, of the State of a Believer. *Rom. viii. 1.* *There is no Condemnation to those who are in CHRIST JESUS.* So *chap. xvi. 7.* *Who also were in CHRIST before me, i. e. were Believers, &c.* What it is to be found in CHRIST (*viz.* When his Time is come, for he speaks here of the Time of his Breaking-up (as it were) by Death) he expresseth, 1. negatively thus: *Not having mine own Righteousness*: Yet not simply and altogether no Righteousness.

Righteousness, that may in any Sense be called his own, but precisely and determinately, no such *Righteousness* of his own, as stands in Works of the Law. Such a *Righteousness* of his own he must be sure not to have, i. e. not to trust to, or to shroud and shelter himself under from the Stroke of God's Justice. 2. Affirmatively thus: *But that* (i. e. *that Righteousness*) *which is through the Faith of CHRIST, the Righteousness which is of God by Faith.* Here is not the least Jot or Tittle, nor the least Whispering, Breathing or Intimation of any *Righteousness* he should have by the Imputation of the *Righteousness of CHRIST*, no nor of any *Righteousness*, by or through the *Righteousness of CHRIST*: But only such a *Righteousness* as is *διὰ πίστεως Χριστοῦ*, *through Faith of CHRIST*, or by believing in him.

SECT. II. Now because such a *Righteousness* wherein nothing is required of Men, but only Faith in CHRIST, might seem a slender *Righteousness* to adventure so great a Weight as the precious Soul upon, and comes far short of that *Righteousness* of a Man's own, which he might make out by the Works of the Law: The Apostle adds by Way of Commendation of this *Righteousness*, that it is the *Righteousness of God*. i. e. A *Righteousness* which God himself hath found out, and which he will own and account for *Righteousness* unto Men, and no other but this: *Even the Righteousness of God* (saith he) *ἐν ᾗ ἡ πίστις*, *which is in Faith*, i. e. which is derived upon a Man by *Faith*. The mentioning of this *Righteousness* the second Time, as standing in *Faith*, is doubtless emphatical. As it is often in Speech between Man and Man, when a Man hath spoken that which seems improbable, and it may be conceived was mistaken in his Words, and would correct himself, if he considered what he said, it is usual, if he that spake, spake advisedly and be able to make good what he said, to speak the same Thing over again, and so to confirm that which was spoken. So Paul here, having once affirmed, that the *Righteousness* wherein he desired to be found, was the *Righteousness which is by the Faith of CHRIST*,

CHRIST, lest he should seem to have spoken that which he could not stand to, or that which he would upon second Thoughts retract, he speaks the same Words (in Effect) the second Time, and avoucheth that very *Righteousness which is by the Faith of CHRIST*, to be that *Righteousness* that he would stand to, and desired to be found with. If Paul had had any Inclination at all, to have placed the *Righteousness* by which he was to be justified, in the *Righteousness* of CHRIST imputed, here was a tempting Occasion to have drawn him into Expressions of it. But we see here is loud speaking again and again, of the *Righteousness* of Faith, but profound Silence of any *Righteousness* from the Imputation of the *Righteousness* of CHRIST.

SECT. III. Sixthly, that what GOD *imputes* for *Righteousness* in *Justification*, is not the *Righteousness* of CHRIST, but *Faith* in CHRIST, may be proved from all those Scriptures, where *Justification* is ascribed to *Faith*. Not to heap up Places of this Kind; *Therefore we conclude that a Man is justified by Faith*, Rom. iii. 28. *Therefore we being justified by Faith*, Rom. v. 1. Now when Men say that *Faith* *justifieth*, I demand what is it they mean by *Faith*? Do they not mean their believing, or the Act of *Faith*, (usually so called) which by the Assistance of the *Holy Ghost* is raised within them, and put forth by them? If by *Faith* they mean any thing besides either the Habit or Act of believing, I confess my Soul hath not yet entered into their Secret. The Scriptures in the Matter of *Justification*, seem rather to speak of that we call the act of *believing*: And so learned Divines (as far as I have observed) generally conceive. Now for Men to say that *Faith* *justifieth*, and yet to condemn it for an Error in another, that shall say it is an *Act* of *Faith* that *justifieth*, hath in my Apprehension, as much Inconsistency in it, as if a Man should grant, that *Jerusalem* once was the Joy of the whole Earth, and yet should censure him that said, the City *Jerusalem* was ever so: Or that should grant, that *Paul* laboured in the Gospel more than all the *Apostles*, but would not endure

dure him, that should say, that *Paul the Apostle* did so. As *Jerusalem*, and the City *Jerusalem* are the same, and *Paul*, and *Paul the Apostle* the same: So are *Faith*, and the Act of *Faith* the same: And if one justifieth, certainly the other justifieth also.

SECT. IV. Perhaps it will be here said, that they who confess that *Faith justifieth*, do not conceive of it, as divided from its Object CHRIST. No more did ever any Man in his Senses. For a Man to say, that he seeth, and yet to affirm, that when he seeth, he seeth nothing, is to profess open Enmity against common Sense. Neither is it any other in him who shall conceive of any Act of *Faith*, that is not exercised upon its Object, either CHRIST in Person, or CHRIST in Promise. It is impossible that any Man should believe, but he must believe something, or in some Person: And so when any Man speaks of *Faith* or *believing*, he must of Necessity imply the Object with, or in the Act, though he names only the Act, and not the Object, as the usual Manner of the Scripture is, where *Faith* or *believing* is forty Times mentioned, without Addition of the Object CHRIST, or the Promise of GOD in CHRIST, or any Thing equivalent to either.

SECONDLY, it may be said, that when Men profess *Faith justifieth*, their Meaning only is, that *Faith justifieth* instrumentally. I answer, neither hath any Thing more been said by me, neither is any thing intended to be said to the contrary.

SECT. V. But Thirdly, it may be farther objected, that when Men confess *Faith justifieth*, their Meaning is, it *justifieth*, as it takes hold of CHRIST's Righteousness. I answer, if this also should be granted, (but the Scripture never says so) yet it is the Act of *Faith* that *justifieth*. So let Men put what Meaning they please upon their Words, when they profess it is *Faith* that *justifieth*, if they mean at all as they say, they must mean, it is the Act of *Faith* that *justifieth*, because both that *Faith* by which a Man believes in CHRIST, is an Act of *Faith*, and again, that

Faith

Faith by which a Man is instrumentally *justified*, is an Act of *Faith*: And that *Faith* that layeth hold upon the *Righteousness* of CHRIST, is an Act of *Faith* too. Therefore let Men turn themselves any Way, and which Way they please, and make their Words to fall either to the North, or the South, if they mean as they say, that *Faith* indeed *justifieth*, they must mean, that it is the Act of *Faith* that *justifieth*. And when they themselves will say that *Faith* *justifieth*, and yet will condemn it for an Error in another, that the Act of *Faith* should *justify*; they cannot escape the Hands of this *Dilemma*; either it must follow, that they do not mean, as they say; or that they condemn their own Meaning in another.

SECT. VI. If it be yet further said, that when Men say, we are *justified* by *Faith*, their Meaning is, we are justified by that which *Faith* apprehendeth; and this is far from saying, *that Faith is imputed for Righteousness*: To this I answer: 1. if their Meaning be simply and without Limitation so, that we are justified by that which *Faith* apprehendeth, when they say, we are justified by *Faith*, they speak more Truth, than they are aware of. For that *Faith* *justifieth* is most true: But that whatsoever *Faith* apprehendeth should *justify*, hath no Fellowship with Truth. For By *Faith* we understand (or apprehend) *not that the Worlds were made*, Heb. xi. 3. *Yet no Man will say, that the Creation of the World *justifies* Men.

SECONDLY, if Men ascribe *Justification* in every Respect to that which *Faith* apprehendeth, they utterly overthrow what generally they profess, viz. the instrumental *Justification* of *Faith*. For if any Thing that *Faith* apprehendeth, *justifieth* every Way, both materially, and formally, and meritoriously, and principally, and instrumentally, *Faith* *justifies* no Ways: And so when Men say, *they are justified by Faith*, their Meaning must be, they are not at all *justified by Faith*, but by some other Thing. But it is sure, that *Faith* must *justify* some Way: And if it *justifieth*

justifieth any Way, it must be, by Imputation or account from God for Righteousness, because it is all that God requires of Men to their Justification, instead of the Righteousness of the Law. Therefore if God should not impute or account it unto them for this Righteousness, it would stand them in no Stead to their Justification: Because there is nothing available to any saving purpose, but only to that whereunto God hath assigned it. If God in the New Covenant requires Faith in CHRIST for our Justification, instead of the Righteousness of the Law, and this Faith will not pass in account with him for such Righteousness, both his Commandment and Covenant for Believing, will become void and of none Effect; the intire Benefit of them being suspended upon the gracious Pleasure of God in the Designation of them to their End.

C H A P. VII.

The last Proof from Scripture, of the Non-Imputation of CHRIST'S Righteousness.

SE C T. I. There is yet one Scripture remaining that quite overthrows that, which must be the Foundation to set this *Imputation* of the *Righteousness* of CHRIST upon. viz. The *Imputability*, or *Transferableness* of it from one to another. If the Scriptures do not only no where establish, but absolutely deny a Possibility of the Translation of the *Righteousness* of CHRIST from one Person to another, this will fully decide the Question. And this I conceive will be evinced irrefragably from Gal. iii. 12. *And the Law is not of Faith: But the Man that doeth them, shall live in them.* This Scripture doth not barely deny a possibility

sibility of translating the Righteousness of the Law, from one Person to another, but denies it emphatically, and with the utmost Advantage of a Denial. For it denies a Possibility of it to be done, even by that Hand expressly, (I mean the Hand of *Faith*) which was the likeliest Hand under Heaven to have done it, if the Nature of the Thing had not made it impossible. The Apostle denieth *Faith* itself the Office and Power of being a Mediatrix in this Case, to carry over the Righteousness of the Law, from one Person to another. By which it appeareth also, that he had an Intent particularly to make the Righteousness of the Law, as performed by CHRIST himself, incapable of this Translation or Imputation: Because *Faith* never pretended, nor could have Colour to pretend the translating any other legal Righteousness, from one Person to another for Justification, but only that which was performed by CHRIST. If there were any Thing in all the World that could have done the Thing which is pleaded for, *Faith* hath the Pre-eminence: Because it doth derive a Righteousness from one to another, such a Righteousness as is deriveable, an imputative Righteousness you may call it, seeing it is such by Account or Interpretation (I mean, Remission of Sins :) This Righteousness *Faith* derives from CHRIST upon him that believeth: But a Righteousness of the Law, it cannot derive, because such a Righteousness is not deriveable.

SECT. II. Let the Words and Scope of the Scripture mentioned be narrowly examined, and all that hath been said will be found in it. *And the Law is not of Faith: ἀλλὰ ὁ ποιῶν αὐτὰ ἀδικῶν, but the Man that doeth them, shall live in them:* The former Clause, after *Paul's* succinct Manner of expressing himself, is very brief, and therefore somewhat obscure: But the latter Clause easeth the Difficulty, and casteth a sufficient Light upon it. Whereto if we add the Dependence and Reference that this Verse hath upon the former, *Paul's* Meaning will be found as clear, as

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the Noon-Day. Therefore when he saith, *the Law is not of Faith, in wisew, by, or out of Faith*, his Meaning can be no other but this, that the *Righteousness* of the Law doth not come upon any Man out of his *Faith* or by his *believing*, or that no Man is made Partaker of a legal *Righteousness* by *believing*: But (saith he) *the very Doer, that Man he shall live in (or by) them*. He proves the Truth of the former Clause, from the expresse Tenor of the Law, or legal *Righteousness*, as standing in full Opposition to any Derivation of it from one to the other, even by *Faith* itself. As if he should say, no legal *Righteousness* can come upon any Man by believing, because it is only the Man that doth the Things of the Law, that shall be justified and live by them: The *Righteousness* of the Law never goeth farther (in the Propriety) to the Justification of any Man, than to the Person that fulfills the Law. That by the Word *Law*, in this Place, is meant the *Righteousness* or fulfilling of the Law, (besides that there can hardly be made any reasonable Interpretation of the Clause, if this Word be taken in any other Sense.) may appear by the like Acceptation of the same Word, the *Law*, in other Passages of this *Apostle*, when it is used upon a like Occasion. *Rom. iv. 13. For the Promise was not to Abraham or his Seed, through the Law. i. e. Through the Righteousness of, or Obedience to the Law, viz. That it should be obtained, and enjoyed by any such Righteousness: As is evident by the Opposition in the following Clause, but through the Righteousness of Faith, i. e. This Promise was not made to him and his Seed, that the Blessing of it should be obtained by the former, but by the latter Righteousness.* The Word is again used in the same Signification in the very next Verse. *For if they that be of the Law, be Heirs. i. e. That are for the Righteousness of the Law, and will stand to be justified by that, (besides other Places without Number.)*

SECT. III. The Scope likewise of the Place, and the Dependence of the Clause on the former Verse, evinceth

evinced this Interpretation. The *Apostle* in the former Verse had delivered, that no Man could be justified by the *Law*, i. e. by the *Righteousness* or *Works* of the *Law*, for this Reason, because the Scripture saith; *the Just shall live by Faith*. Now because this Consequence might seem somewhat doubtful, open to some such Exception as this: What though the *Just* live by *Faith*, may they not be justified by the *Works* of the *Law* too, and live by them also? May not the *Righteousness* of the *Law* be made over to them, by *Faith* and so a compound *Righteousness* be made, of both together, No (saith *Paul*) the *Law* is not of *Faith*: There can be no legal *Righteousness* derived upon Men by *Faith*: And that for this Reason, because such a *Righteousness* is by the express Letter and Tenor of the *Law*, confined and appropriated to the Person of him that fulfills it: ἀλλὰ ὁ νομιζὼν αὐτῷ ἀνδρῶς, the Man himself that doth them, shall live by them. i. e. there is a Contradiction in the very Nature and Essence of the Thing, that the *Righteousness* of the *Law* should ever be removed from one Man's Person to another, though it were attempted by the Hand of *Faith* itself. God never intended that the *Law* and *Faith* should meet together, to jumble up a *Justification* for any Man. And whereas it is frequently charged upon the Opinion we maintain, that it magnifieth *Faith* above Measure, the Truth is, the contrary Opinion, which ascribes to it a Power of transferring a legal *Righteousness*, magnifieth it seven Times more, and ascribes a Power even of Impossibilities to it. *Faith* may boast of many great Things, and may remove Mountains: But for removing any legal *Righteousness*, (in the Sense we speak of) it must let that alone for ever. There is a greater Contrariety in the several Natures of *Faith* and the *Law*, in respect of mixing or working together, to make up a *Justification*, than was between the Iron and Clay in *Nebuchadnezzar's* Vision. Dan. ii. 43. *Repugnantia legis et fidei est* (saith *Calvin* on Gal. iii. 12.) in causa *Justificationis*: Facilius enim aquam igni copulabis, quàm hæc duo

duo concilies, homines fide et lege esse justos. i. e. There is a Repugnancy between the Law and Faith, in the Matter of Justification : And a Man may sooner couple Fire and Water together, than make these two agree, that Men are righteous by Faith, and by the Law too. Consonant to this Scripture, is Rom. iv. 14. For if they which are of the Law be Heirs, Faith is made void, and the Promise is made of none Effect. Where you see as full and as irreconcilable an Opposition, between the Righteousness of the Law, and the Righteousness of Faith, in Respect of Justification, as is between East and West : It is impossible they should be brought together : There is a greater Gulf fixed between them, than was between Abraham and the rich Man : Faith cannot go over to the Righteousness of the Law, to join with that in Justification : Neither can the Righteousness of the Law, be brought over to Faith.

C H A P. VIII.

The First Argument against the Imputation of the Righteousness of CHRIST.

HAVING considered the Scriptures in the Controversy depending, we are (in the next Place) to propose such Arguments, as Reason and Sobriety have suggested.

My First Argument to prove, *that the Righteousness of CHRIST (in the Sense now under Dispute, viz. In the Letter and Propriety of it) cannot be imputed to any for their Justification, I propound after this Manner.*

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The Righteousness which will not furnish all Believers with all Parts of that Righteousness, which the Law requires, cannot be imputed to them to Justification.

But the Obedience that CHRIST performed to the Moral Law, will not furnish all Believers with all Parts of Righteousness, which the Law requires.

Therefore it cannot be imputed to Believers for their Justification.

THE Reason of the former Proposition is, because a perfect and complete legal *Righteousness* (and such certainly, that which justifieth must be) requires a punctual and thorough *Obedience* to all Things in the Law, which any Way concern a Man to do. If there be but a Letter, Jot, or Tittle wanting in any Man's *Righteousness* of all that was his Duty to do, that *Righteousness* is not for his *Justification*. The Curse of the Law will break in upon a Man, Body and Soul, as well through the smallest Defects of a legal *Righteousness*, as through wider Breaches: In Case a Man hath not wherewith to secure himself otherwise. *Cursed is every one that continueth not in, all Things that are written in the Law, to do them, Gal. iii. 10.* Therefore there is no escaping the Curse of the Law by the Law, except a Man's Obedience be absolute, as well for Constancy as Universality, in all Things that are written, viz. with Reference to him, and to his Calling. For otherwise, there may be a complete legal *Righteousness*, without doing many Things enjoined in the Law, in Case they have no Relation to a Man's Calling. For instance: *Adam* might have been still justified by a complete legal *Righteousness*, and yet never have performed many Duties, which the Law required of *Eve*, for the Continuance of her *Justification*. So *CHRIST* fulfilled all *Righteousness*, and consequently held an exact Conformity with the Law, so that neither Man, nor God himself, could

rebuke him of *Sin* : And yet the Law requires many Things of many others, both Men and Women, which CHRIST never performed.

SECT. II. How many Duties do Servants owe to their Masters after the Flesh, by the Obligation of the Law, which CHRIST never performed; as that they should be obedient unto them with Fear and Trembling, *Eph. vi. 5.* Again, Wives are charged by the Law, with many Points of Obedience to their Husbands, yea and Husbands with some towards their Wives, which certainly CHRIST never performed for them. Yea he expressly declined doing some Things, as lying without the Verge of his Calling, which the Law requires as Matters of special Duty from others. When he was desired (*Luke. xii. 13, 14.*) to do Justice between a Man and his Brother, his Answer was, *Man, who made me a Judge, or Divider over you?* Implying, that he would meddle with no Acts of *Righteousness*, that lay without the Precincts of his Calling. And indeed if he had, (though it was impossible that he should) it had overthrown the infinite Benefit that now redounds unto the World, from those Acts of *Righteousness*, which were performed by him in his Calling. So when the People would have taken and made him King, *John. vi.* he absolutely refused: And refusing the Office of a King, doubtless he would not take upon him the Execution. Therefore what *Righteousness* should Kings and Magistrates have imputed unto them from CHRIST, to make them *just* and *righteous* in their Callings, when CHRIST himself refused to perform those Acts of *Righteousness* which are proper thereto? That which never was done or acted by CHRIST, cannot be imputed: That which never had a Being, is not capable of an Act of *Imputation* to pass upon it.

SECT. III. It may be some will object, that Love is the fulfilling of the Law: For he that loveth another hath fulfilled the Law. *Rom. xiii. 8.* And this fulfilling of the

the Law by Love, is such a Righteousness as will fit all Persons of all Callings. Therefore the perfect Love of CHRIST, may be imputed for Righteousness unto all, though particular Acts of Obedience be wanting.

I Answer. First, however Love be an Evangelical fulfilling the Law, because GOD accepteth of it graciously, and rewardeth it accordingly, yet is it not a strict, literal, and legal fulfilling of the Law. It is not such a fulfilling of it, as will hold out Weight for any Man's Justification in a Covenant of Works. For First, the Law requires many Duties from Men, and seizeth upon them with the Curse immediately upon their first Non-continuance in all Things. Now Love is but one Duty of the Law, and therefore cannot be many, much less all. Secondly, if Love were such a fulfilling of the Law, as is required in a legal Justification, then would all Believers be justified, not by an imputed, but by a personal Righteousness: Because no Man is a true Believer but he that loves his Brother. Thirdly, if the Love of CHRIST were capable of that Imputation for Righteousness, then will it follow, (at least according to the Principles of that Opinion against which we Dispute) that the whole active Obedience of CHRIST, I mean all that Righteousness of his, which stood in holy Actions conformable to the Law, was in vain; because there is no other Necessity granted of this Righteousness of CHRIST by these Men, but only for Imputation. Therefore,

SECONDLY, I Answer again, that where the Scripture calleth Love the fulfilling of the Law, it speaketh only of that Part of the Law which we call the second Table: As is evident in the Place last named. Rom. xiii. 8, 9. But that fulfilling of the Law, which claims the Honour of Justification, whether by Imputation or personal Performance, must comprehend as well a fulfilling of the First as of the Second Table.

SECT. IV. But some may object: It is not necessary that Men should have all particular Acts of Righteousness answerable to their Callings, imputed unto them for their Justification.

Justification. It is sufficient, if they have a Righteousness imputed to them, which is equivalent to such a Righteousness.

To this I answer: First, they who speak such Things, do not consider the strict and peremptory Nature of the Law. The Law will not know any Thing by Way of Proportion or Equivalency: One Thing as good as another will not serve the Turn. The Law must have *For for For, Tittle for Tittle, Point for Point, Letter for Letter*, every Thing to answer in the most exact Conformity to it: Otherwise it hath a Curse in Readiness wherewith to take Vengeance on Men.

SECONDLY, to impute Acts of *Righteousness* to a Man which are proper to another Calling, and wholly disagreeing from that Calling wherein God hath placed him, is rather to *impute Sin* unto him, than *Righteousness*: Because though such Acts were *Righteousness* to Him that wrought them, yet if I, being in a different Calling, should be accounted by God to have done them (which is the Law of *Imputation*) I must be judged by him as one that had transgressed the Bounds of my Calling, and consequently had sinned.

SECT. V. Indeed God having received a full Satisfaction for all the Transgressions of the Law, may by a New Covenant accept of what he pleaseth to reinstate Men in the Benefit of that Satisfaction, and so that which is thus accepted, becomes in this Respect to him that performs it, equivalent to a perfect legal *Righteousness*: Because it *justifieth* him (in Respect of all the Benefits of *Justification*) as well as such a *Righteousness* would have done. But that he should accept on any Man's Behalf, as a perfect legal *Righteousness*, the Performance of such Things, as are not required of him, neither by the first Covenant of Works, nor by the second of Grace, hath neither Correspondence nor Agreement with the one Covenant, or with the other. A Man, methinks, must have a rare Faculty who can conceive, that CHRIST's preaching on the Mount,

Mount, ordaining Disciples, reprovng the Scribes and Pharisees, working Miracles and the like (which were Parts of his Obedience to the Law) should be imputed to a Woman, (for Example) instead of her Obedience and Love and Faithfulness to her Husband: And that she should be reputed before God, to have performed all these Duties according to the strict form of the Law, because CHRIST performed the fore-named Duties, and these by *Imputation* are made her's.

CHAP. IX.

A second Argument against that Imputation of the Righteousness of CHRIST, drawn from the Nature of it.

SECT. I. A second Reason, why the *active Obedience* or Righteousness of CHRIST, cannot (in the Propriety of it) be imputed to any Man for Righteousness, may be proposed thus:

That Righteousness which is precisely fitted to the Person and Office of Him, that is Mediator between God and Man, or Redeemer of the World, cannot be imputed to any other Man for his Righteousness.

But the Righteousness of CHRIST, is precisely fitted to the Person and Calling of a Mediator.

Therefore it cannot be imputed to any other Man for his Righteousness.

THE second Proposition, I conceive, will be yielded without much striving. If any Man will undertake to find

find any such Flaw in the *Righteousness* of CHRIST, as doth amount to the least Degree of Inconsistency with his Office of *Mediator*, he attempts no less than the undermining the Foundations of the Peace of the World, and laying the Hope of the Salvation of Men in the Dust. Such an *High-Priest* (saith the Apostle, Heb. vii. 26.) *it became us to have* (i. e. that it was necessary we should have, if we looked for Salvation by him) that is *holy, harmless, undefiled, separate from Sinners*. And wo unto the World, if the least Spot or Blemish could be found in this *High-Priest*, or his *Righteousness*.

So that if there be any Thing weak in the Argument, it must be fought for in the other Proposition. The Tenor of this was: *That Righteousness, which is exactly fitted to the Person and Office of a Mediator, cannot be imputed for Righteousness to any other Man*. How a Conceit of any such Imputability should lodge quietly in any Man's Thoughts, I cannot comprehend.

SECT. II. The whole Generation of Disputers for that *Imputation*, which we oppose, interpret the Phrase of *having the Righteousness of CHRIST imputed*, by *being clothed with this Righteousness of CHRIST*, or, *with the Robes of his Righteousness*. He then that assumeth this *Righteousness* of CHRIST to himself, and apparelleth himself with it, represents himself before GOD, not in the Habit of a *just* or *righteous* Man, but in the glorious Attire of him, that makes Men *just* and *righteous*, the great Mediator of the World, whose *Righteousness* hath *Height* and *Depth* in it, a Length and Breadth, which infinitely exceed the Proportions of all Men whatsoever. And as *John* speaking, it seems, of his Transfiguration in the Mount, useth these Words, *John i. 14. We beheld his Glory, the Glory of the only begotten of the Father*: Meaning, that the Glory wherein CHRIST then appeared, was so super-transcendently excellent, that it exceeded the Rank and Quality of the Creature, whether Angel or Man, and was meet only for him to wear, that was *the only begotten of the Father*. So must it be acknowledged of the *Righteousness* of his *Life*, that it was pecu-

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liarly appropriated to Him that was the only *begotten of the Father*, the great Saviour and Redeemer of the World. Neither did that Glory of his which *John* saw, farther transcend the Condition of the Creature, than the Glory of this *Righteousness* doth. Now then for a silly Worm, to take this Robe of unmeasurable Majesty upon it, and to conceit itself as great in *Holiness* and *Righteousness* as *JESUS CHRIST* Himself, (for that is the Spirit that rules in that Opinion, to teach Men to assume all that *CHRIST* did unto themselves, and that in no other Way, nor upon any lower Terms, than as if themselves had personally done it) whether this be right, I earnestly desire Men would seriously consider. All the Parts of his *Righteousness*, all the Acts of *Obedience* that he performed, he performed them as one that had received the Spirit without Measure. There was a Weightiness and Worth in them which did fully answer the Fullness of that Grace that was given unto him. Yea those Acts of *Obedience*, though he wrought them in Human Nature, yet by reason of the Combination of the Godhead in the same Person, could not but receive excellent Impressions from that also: The *Righteousness* was in all the Parts and Circumstances of it, such as became God Himself in personal Union with the human Nature. Now whether that be not to be accounted Robbery, (and that of a high Nature) for the Creature to assume an Equality of *Righteousness*, (whether by *Imputation* or however) with God Himself, I leave to the sober and impartial to consider. At least there are some Strains in this *Righteousness* of *CHRIST*, that cannot be applied unto any other without notorious Impiety. All that *CHRIST* taught and preached on Earth, was Part of his *Righteousness*, and *Obedience*. For I have not spoken of myself (saith He, *John* xii. 49.) but the Father that sent me gave me a Commandment what I should say, and what I should speak. Therefore when He speaketh these and many such like Words, *I am the Light of the World: Come unto me all that are weary and heavy laden, and I will refresh you*; is it meet for any other to conceive them as spoken by himself in his own Person? Those which were Words full of Grace and Truth in that Mouth

Mouth that spake them and for which they were fitted, would be Words of Presumption and Blasphemy in any other.

SECT. III. So that you see one main Reason why we deny the *Imputation* of CHRIST'S *Righteousness*, in the Propriety of it, in *Justification*, is, not because we deny the *Righteousness* itself, nor because we deny the Necessity of it, nor yet because we less honour and magnify it, than others; but on the contrary, because we desire to establish it, upon better Foundations, and shew a plainer and greater Necessity of it, and give more Honour and Glory to it, than the adverse Opinion can do. If Men will needs understand that *Isaiah* xlii. 21. of CHRIST'S fulfilling the Law: *The LORD is well pleased for his Righteousness Sake: He will magnify the Law and make it honourable*, there is no such Way to raise the Interpretation of the Words, as to make the *Righteousness* of CHRIST (in the Letter of it) incommunicable. He who should have taken the Reed out of CHRIST'S Hand, that was put into it instead of a Sceptre, and broken it in Pieces, and should have given him a Sceptre of Gold instead of it, would have honoured CHRIST more, than they that gave him the Reed: So he that shall overthrow a pretended Necessity of CHRIST'S *Righteousness*, and demonstrate a real Necessity of it, no Ways derogates from the *Righteousness* itself, or from the Necessity of it, but addeth Weight and Authority to both. He who denies that ever any Man lay in the Womb of the Virgin, wherein CHRIST was conceived by the *Holy Ghost*, besides Himself, neither disparages the Womb that bare Him, nor Him that was conceived in it, but rather honours both. No more is it any Disparagement cast upon the *Righteousness* of CHRIST, to say that there was never any Man formally justified with it, but Himself: That it is a *Righteousness* fit for no Man to wear or assume to Himself, but the Person that wrought it. Nay, we hereby exalt the *Righteousness* of CHRIST; and maintain the Honour that belongeth to it.

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SECT. IV. But some, perhaps, will think to save this *Imputation* from the Union that is between CHRIST as the Head, and *Believers* as the Body or Members; and reason after this Manner. Though the *Righteousness* of CHRIST be too glorious to be appropriated to Men, as they are Men, or as they are sinful; yet as they are Members of CHRIST, and He their Head, it may be ascribed unto them. May not that which is done by the Head, be ascribed or communicated to the whole Body?

To this I answer: First, CHRIST and *Believers* are a mystical Body, that is, a Body only by Way of Resemblance or Similitude with a natural Body. Therefore an universal Agreement in all Things between them, cannot be thought on: Because then a Similitude would be no longer a Similitude, but an Identity; and a mystical Body would be no longer a mystical Body, but a natural. Now one Difference between them is this: What one Member of the natural Body doth, as the Head, Eyes, or Ears, the Whole may be said to do: When the Head studieth, the Man may be said to study: So when the Eye seeth, or Ear heareth. Yea, it is more proper to ascribe these Acts which are exercised by the particular Members of the natural Body to the whole Person, than to the Members themselves by which they are acted: It is more proper to say, the Man seeth by the Eye, than to say the Eye seeth: But in the mystical Body it is otherwise. When CHRIST (the Head of this Body) wrought Miracles, the Body could not be said to have wrought them: So when *Paul* (a special Member of this Body) reproved *Peter*, the whole Body cannot be said to have reproved him: Because some of the Members joined with *Peter* in his Sin, against *Paul* in his Reproof. The Reason of which Difference is this; in the natural Body, the Members make but one Person, and so have but one Principle of all their Actions and Motions, viz. The reasonable Soul. But a mystical Body, is made up of many Persons, who have every one natural and substantial Beings themselves (besides their Relation of Members one to another) and so have every one Principles of their

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Actions really distinct. One Man's Will is not numerically the same with another's: Nor one Man's Grace really the same with another's. And hence it cometh to pass, that what one of these Members do, is not necessarily to be ascribed to the whole Body, but to that Member only which doth it, inasmuch as it hath a Principle within itself, which is not numerically the same with the rest.

BUT secondly, I answer more plainly. Though the Benefit of what the Head doth, be communicated to the whole Body, and every Member, yet that which the Head doth or worketh, is no ways to be imputed either to the Hand or Foot, or any other Member, as if it were done by them. So the whole mystical Body of CHRIST, and every Member thereof (even the whole Society of *Believers*) reap abundantly the Benefit, and Blessing of all that CHRIST (the Head) either did, or suffered in the World: Forgiveness of Sins, Peace of Conscience, Acceptation into Favour with GOD, Adoption, Sanctification, Hope of Glory, Glory or Salvation itself. All these are Grapes gathered from that Vine; the *active* and *passive* Obedience or *Righteousness* of CHRIST, furnisheth his whole Body with all these precious Riches. And yet there is no Necessity that either his Doings or Sufferings should be ascribed or *imputed* to them, no more than the Labour or skill of the Bee, is to be ascribed to him that eats the Honey.

SECT. V. Again: Some urge the Marriage between CHRIST and his Church, (and consequently, every *Believer*) and reason thus: *The Wife by Marriage, hath a Right to all that is her Husband's*: She is endowed with all his Goods: They are as well her's, as his. Therefore, a *Believer* being married to CHRIST, hath a Right to all that CHRIST hath; all that CHRIST hath is his: And therefore his *Righteousness*.

To this I answer. First, it is true, the Wife by Marriage comes to be endowed with all that is her Husband's: But this endowing is not the Marriage itself (much less is it the formal Cause of the Marriage)

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but is a Fruit or Consequent of it. So the Right which a *Believer* hath to the *Righteousness* of CHRIST, accrues unto him by, and upon the spiritual Marriage. But the Marriage must be first made up between CHRIST and him (which is done by *Faith*, or *believing*) before he comes to have this Right spoken of in the *Righteousness* of CHRIST. Therefore it cannot be imputed to him in the very Act of *believing*, and much less before the Act of *believing*: Because in both these Cases, the Title we speak of to the *Righteousness* of CHRIST, would not grow to a *Believer*, by, or from, or upon his Marriage, but either in, or before it.

BUT secondly, I answer yet farther: Howsoever by Marriage there ariseth a Title to the Wife of all that is her Husband's, so that it may be said, all that is the Husband's, becomes the Wife's: Yet this is so to be qualified, that no Law of natural Decency and Sobriety, or of rational Expediency, receive Prejudice. All that is the Husband's, is not every Way the Wife's, nor for every Use and Purpose. For Instance: The Cloaths of the Husband, are the Wife's by Marriage: But how? Not her's to put on, and wear upon her own Person, for so they would be her's to her own Shame. But they may be called her's in this Sense, as it is a Comfort and Credit to her that her Husband be cloathed like himself, and that his Habit be according to his Quality. So it is indeed an unspeakable Comfort to a believing Soul, that her Lord and Husband JESUS CHRIST, is cloathed with that rich and glorious Robe of *Righteousness*, that he is so *holy*, so *harmless*, so far *separate from Sinners*. But she must take Heed of assuming these Things to herself, otherwise than in the Benefit and Comfort of them: She must not think herself as *holy*, as *harmless*, as far *separate from Sinners*, as CHRIST himself is. The inferior *Priest* that put on and served in the High-Priest's Garment, was by the Jews adjudged guilty of Death. So again, the Wisdom and Understanding of the Husband, may be said to be the Wife's by Marriage. But how? The Woman is not as wise as her

Husband, because the Husband's Wisdom is her's by Marriage: But it is her's in the Benefit and Comfort of it. So the *Righteousness* of CHRIST becomes ours by our spiritual Marriage with him: But not to be *righteous* withal (formally) for this is still his personal Propriety, notwithstanding the giving of himself in Marriage to us: But so as to have the Benefit and Blessing communicated to us, in our *Justification*, *Adoption*, and *Salvation*.

CHAP. X.

A Third Argument against that Imputation, viz. The Non-necessity of it.

SECT. I. A Third Reason, against this *Imputation* of CHRIST's *Righteousness*, is: There is no Necessity or Occasion for it. Neither God the Master, nor Nature the Servant, ever make any Thing in vain. If God hath provided otherwise for the *Justification* of his People, certain it is, he doth not *impute* this unto them for that End: Which yet is the only End, for which the Necessity thereof, is pretended. Now that a *Believer* is *justified* without any such *Imputation*, I thus demonstrate. He that is compleatly *justified* by having his Sins forgiven, is *justified* without the *Imputation* of this *active Obedience* or *Righteousness* of CHRIST. This Proposition is generally granted. For no Man contends for this *Imputation* in the Sense we speak of, in regard of Forgiveness of Sins, neither is there any Colour for it, but for another Purpose. But a *Believer* is *justified* by the Forgiveness of his Sins: Therefore there is no Need of this *Imputation* of CHRIST's *Righteousness* for his *Justification*: The latter Proposition, that

that Men are fully justified by having their Sins pardoned, hath been already proved at large, by expresse Testimonies of Scripture: Whereto we found the Judgment of Calvin (with other learned Divines of the reformed Religion) fully conformable.

SECT. II. But against this, it is objected: *That Forgiveness of Sins is indeed a Part of Justification, but not the whole: Imputation of Righteousness must be likewise added.*

To this I answer: First, Calvin is as expressly of another Judgment as Words can make him: A professed Enemy to this by-formed or double Justification. On Rom. iv. ver. 6, 7, &c. he hath these Words, *Quibus verbis docemur, justitiam Paulo nihil aliud esse, quam remissionem peccatorum. i. e. In which Words we are taught, that Righteousness with Paul is nothing else but Remission of Sins.* He doth not say, that Paul placeth Righteousness or Justification, partly in Remission of Sins, partly in something else: But plainly affirms, that the Righteousness by which we are justified or made righteous before GOD, is NOTHING ELSE but this Forgiveness. Again, in his Institutions. lib. 3. chap. 11. sect. 21. *Iustitia fidei est reconciliatio cum Deo, quæ SOLA REMISSIONE PECCATORUM constat. i. e. The Righteousness of Faith is our Reconciliation with GOD, which consists of Remission of Sins ONLY.*

Again in the same Section: *Constat, quæ Deus amplectitur, NON ALITER fieri justos, nisi quod absterfi peccatorum remissione macules purificentur, ut talis iustitia UNO VERBO appellari queat REMISSIO PECCATORUM. i. e. It is evident, that those whom GOD embraceth, are NO OTHER-WAYS made righteous, but because they are purified, having their Spots washed off by the Forgiveness of Sins: So that this Righteousness may in ONE WORD, be called REMISSION OF SINS.* Again in the following Section: *Sic remissionem peccatorum cum justitiâ connectit Apostolus, Act. xiii. 38. ut IDEM PRORSUS esse ostendat. i. e. The Apostle, Acts xiii. 38. doth so connect or conjoin Forgiveness of Sins with Righteousness, that he plainly*

shows them to be ABSOLUTELY, OR ALTOGETHER THE SAME. Lastly in the fourth Section of the same Chapter, citing the Testimony of David, *Blessed are they whose Iniquities are forgiven*, &c. He commenteth thus upon the Words. *Illic sane, non de justificationis parte, &c. i. e. Questionless he doth not here dispute of a Part of Justification, but of the Whole: The Definition whereof he farther affirmeth to be set down by David, when he pronounceth those blessed, to whom a free Forgiveness of Sins was given.* From whence it appeareth, that that Righteousness whereof we speak, is simply opposed to Guilt of Sin.

SECT. III. Secondly, I Answer, from the Scriptures themselves, it may be evidenced, that there is no more meant by Justification, than Forgiveness of Sins. What can be more clear, than *Rom. iv. 6, 7. &c. Even as David also describeth the Blessedness of the Man, unto whom God imputeth Righteousness without Works: Saying, Blessed are they whose Iniquities are forgiven and whose Sins are covered: Blessed is the Man, to whom the Lord will not impute Sin.* If there were any Thing more belonging to this Righteousness which is by Imputation, than only the Forgiveness of Iniquity, or the Covering of Sin, would the Holy Ghost wholly have omitted it, when he intended a Description, or Declaration of it? Especially would he have omitted, that which is the main and principal Part of it, as the Righteousness of CHRIST imputed is pretended to be?

SECT. IV. It is true, sometimes in Scripture, a Part is put for the Whole: As the Persons of Men and Women, consisting of Bodies and Souls, are called Souls, *Act. vii. 14.* and elsewhere: But this is done only when Things are plain and evident, so that by the Part which is named, that may readily be understood which is implied, as easy to be made out, either by other Places of Scripture, or by common Sense. So *all Flesh is Grass*: By *Flesh* here, no Man can understand any Thing else, but Men cloathed with Flesh. So *Act. vii.* where Jacob is said to come down into Egypt with Threescore and Fif-

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teen Souls : No Man can think that these Souls came with him without their Bodies. But it is far otherwise in this Description of *Justification*. That by Forgiveness of Sins, should be meant, both Forgiveness of a Man's own Sins, and *Imputation* of CHRIST's *Righteousness*, if it were true, yet is it no ways necessary : Neither is it any ways apparent, that these are Parts of the same Whole, of one and the same *Justification* : Neither is there any Thing expressly delivered in any Part of the Scripture to establish it. Therefore it is no ways probable (even in these Respects) that when *Paul* placeth a Man's *Justification* in the Forgiveness of his Sins, he should do it by a Figure, only mentioning one Part, and implying another.

SECT. V. Again, if Forgiveness of Sins be but a Part, and the worse Half of our *Justification*, then when the Scripture saith, *We are justified by his Blood* (as *Rom. v. 9.*) The Interpretation must be : We are half justified through his Blood, but the better half of our *Justification* must come another Way. For by his Blood or Death, we cannot have his Active *Righteousness* imputed to us. So where it is said again (Verse, 16.) *that the Gift (viz. of Righteousness by CHRIST) is of many Offences unto Justification* : If the Gift of many Offences, i. e. The Forgiveness of a Man's Sins, will not amount to *Justification*, without the *Imputation* of a legal *Righteousness* joined with it, we must say to *Paul*, Do not write that the Gift is of many Offences unto *Justification* : But, the Gift is of many Offences, and of many Acts of *Righteousness* too imputed, to *Justification*.

THIRDLY, that Forgiveness of Sins is a complete *Justification*, and that there is no such further Part of it, as is pretended concerning the *Imputation* of CHRIST's *Righteousness*, will appear from hence, because that end, for which this imputed *Righteousness* of CHRIST is thus brought in, viz. To be the Title of the justified to their heavenly Inheritance, is otherwise supplied by the Wisdom of God, namely by the Grace of *Adoption*.

SECT. VI. Fourthly, if Men will have the *Active Righteousness* of CHRIST *imputed* to them for one Part of their *Justification*, and the *Death* of CHRIST, for another Part, and so divide the Benefit of his *Active Obedience* from that which we have by his *Passive*, in *Justification*; That is a Way to destroy and lose the Benefit, both of the one and the other. For if Men substract the *Righteousness* of his *Life* upon a Conceit, that it will do them Service alone, then must they want it in his *Death*, or in his *Blood*, and so that will be ineffectual too. Neither will the *Active Obedience* of CHRIST profit Men, if they separate it from the *Passive*, *John. xii. 24.* Neither will the *Passive* be, an Atonement for Sin, according to the Will of God, except we bring in the *Active* to it. For as it is most true, *Heb. ix. 22. Without shedding of Blood there is no Remission of Sins*: So is it that *without shedding of righteous Blood*, there is no Remission. And howsoever the personal Union of the Human Nature with the God-head in CHRIST, was the great Qualification to make his Sacrifice compleatly satisfactory for the Sin of the World: Yet was it but a Remote Qualification in this Respect, there being a Necessity (not only in Respect of the Purpose of God, but of other Ends also) that this Qualification we now speak of, the *fulfilling of the Law*, should come between that Union and his Sacrifice. Meantime, tho' I would not have the *Active Obedience* of CHRIST separated from the *Passive*, nor again, the *Passive* from the *Active*, in Respect of this joint Effect, *Justification*, arising from a Concurrence of them both, yet would I not have CHRIST in his Mystery tumbled up together on a Heap: I would have every Thing that CHRIST was, and every Thing that CHRIST did, and every Thing that CHRIST suffered to be distinguished, not only in themselves, but also in their Effects, respectively flowing from them. All that CHRIST was, and did, and suffered, meet together in that common Effect, *the Salvation of them that believe*: Yea, many of them meet by the Way, in the *Justification* of such, before they come to their Journey's End: Yet to justify the wonderful Wisdom

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dom of God, in bringing about this great Work, the Salvation of the World, we must find out distinct Ends, for all that Variety of Things which is to be found in or about CHRIST; as why he should be God, and why he should be Man, what both the one and the other of these contributes towards the *Salvation* of Men, why he should be born, why born of a Virgin, why he should grow up and live 'till he came to the perfect Age of a Man, why he should be *circumcised*, why fulfil the *Law*, why preach the *Gospel* before his *Death*, why at last he should suffer *Death*; why *die* upon the *Cross*; why he should be *buried*; why he should *rise* again, with many more Particulars that might be mentioned: All which have their special and peculiar Working towards the great Work of *Salvation*. And for Men not to distinguish these in due Manner, as well in their Effects and Purposes, as in their Natures, is not only to confound themselves, but (which is worse) to confound that most exquisite and admirably-beautiful Frame of the Gospel, and (as it were) of a defended City, to make a ruinous Heap.

SECT. VII. Fifthly, If *Remission of Sins* be but a Part of *Justification*, and the *Imputation of CHRIST's Righteousness* must be added as another Part of it, to make it compleat: Then must the formal Cause of one and the same Effect, be double (the Absurdity which *Calvin*, truly charged upon the *Trent* Concellors, and *Bellarmino* as falsely recharged upon him) Yea (that which makes the Absurdity swell yet higher) one and the same Formality, or formal Part of a Thing (which is ever most simple) would be compounded of two Things, not only differing, but opposite. For where there is a perfect and compleat *Righteousness imputed* (as the *Righteousness of CHRIST* is, and must be apprehended) there is no Place for *Remission of Sins*.

C H A P. XI.

*A Fourth Reason against the said Imputation ;
it frustrates the Grace of Adoption.*

MY Fourth Reason against the supposed *Imputation* of CHRIST'S *Righteousness*, is this.

SECT. I. *That which takes away the Necessity and Use of Adoption, cannot agree with the Truth of the Gospel.*

But this Imputation of CHRIST'S Righteousness, takes away the Necessity of Adoption. Ergo, It cannot agree with the Truth of the Gospel.

THE Scriptures speak much of the Grace of *Adoption* or *Sonship*, of *Believer's* being made the *Sons of God*. That we might receive the *Adoption of Sons*, Gal. iv. 5. And because ye are *Sons*, Verse, 6. Wherefore thou art no more a *Servant*, but a *Son*, ver. 7. To pass by other Places without Number: John. i. 12. But as many as received him, to them he gave Power, or *Prerogative* (*ἐξουσίαν*) to become the *Sons of God*. Doubtless this *Prerogative of Adoption*, is not given by God in vain. No: It is given to those that *believe*, to make them capable of their everlasting *Inheritance*: Their *Sonship* is the proper and next-Ground of that *Investiture* unto them. The Scriptures are in nothing more express than this. If we be *Children*, then *Heirs*, *Heirs of God*, and joint *Heirs with CHRIST*, Rom. viii. 17. So again, Wherefore thou art no more a *Servant* but a *Son*, and if a
Son,

Son, then an Heir of God through CHRIST, Gal. iv. 7. As if he should say, we are therefore adopted to be Sons, that so by Right of this Son-ship we might be Heirs of God, and by the Right of this Heir-ship, inherit that Inheritance which fadeth not away, with JESUS CHRIST himself. And therefore whatsoever Opinion riseth up, to magnify itself against this Adoption, by frustrating the Use and End of it, is certainly Anti-evangelical, and not to be received, though an Angel from Heaven, should bring it.

SECT. II. *But such an Imputation of the Righteousness of CHRIST as is contended for, frustrates the End, and Use of Adoption.*

THIS is evident from the express Declaration which they make, who are the Maintainers of it. For wherefore is this Imputation of CHRIST's *Righteousness* introduced into the Business of *Justification*? The Introducers say with one Mouth, the *Righteousness* of CHRIST must be imputed to us, that so we may have a Right and Title to Life, or Heaven. For by Remission of Sins, (say they,) a Man is only delivered from Death and Condemnation; but there accrues thereby, no Right or Title to Heaven. And so apprehending nothing else about a *Believer*, fit to make a Title of thereto, they have compelled the *Righteousness* of CHRIST, to take this Office upon it, in a Way of *Imputation*. Neither is it easy to conceive, what other Service this *Righteousness* of CHRIST imputed, should do in *Justification*. Now this being the proper End, Use, and Intent of *Adoption*, to invest a *Believer* with a Capacity for Heaven, it evidently follows, that whoever shall offer, to set any Thing else upon this Throne, seeks to frustrate the Counsel of God, concerning the Grace of *Adoption*.

SECT. III. If it be said, both may stand together, Imputation of a perfect *Righteousness* from CHRIST, and *Adoption*.

I ANSWER,

I ANSWER, No : They will not twist, or stand together : Not so much because of the Diversity of their Natures, as because either of them, is a complete and intire Title within itself. Perfect *Righteousness*, is a complete Title alone : So is *Adoption* or *Sonship* : As to be the Heir, to an earthly Inheritance, gives as full a Right to the Enjoyment of it, as the lawfullest Purchase can do. Now it is certain, that God never ordains a Plurality of Means for one and the same Purpose, when one is every Way sufficient for it, either in the natural, or spiritual World. But especially in the Gospel, God allows still but one Means, for one Purpose (I mean but one adequate Means in one Kind,) and accordingly the bringing in a Second Means for the same End, implies the abrogating or making void the other. Thus St. Paul, *If Righteousness be by the Law, then CHRIST hath died in vain.* He calls it an abrogating, and making void the Counsels of God, when another Thing, is set up with them, to bring the same End to pass, or to serve in the same Place and Office, whereto they are appointed. And doubtless, we may set this parallel Proposition at the Right Hand of that of Paul : *If our Right and Title to Heaven be by Imputation of CHRIST'S Righteousness, then doth God give the Grace of ADOPTION in vain.*

C H A P.

C H A P. XII.

The Fifth, Sixth and Seventh Arguments, against the said Imputation, the taking away the Necessity, 1. of Repentance, 2. of CHRIST's Death, and the taking away Forgiveness of Sins.

SECT. I. *God is not the Author of Confusion, but of Peace.* There is no Plant of his planting, that hurts any other Plant which himself hath planted; Much less that plucks it up by the Roots. Now *Repentance* is a Plant of his planting, and of absolute Necessity to Salvation. *Except ye Repent (saith our Saviour, Luke. xiii. 3.) Ye shall all likewise perish, &c.* But such an Imputation of the *Righteousness* of CHRIST, as is pleaded for, wholly cuts off the Necessity of *Repentance*. For he that hath a perfect *Righteousness* so imputed to him, that it shall be as much his as if he had personally wrought it himself, cannot stand in need of any *Repentance*? If *Adam* had kept the *Law*, he had needed no *Repentance* more than CHRIST needed: And those that kept the *Law* in CHRIST, as perfectly as he did, what need of *Repentance* have they, more than he? For, if the perfect Obedience of CHRIST be the Reason why CHRIST himself needed no *Repentance*: And this Obedience of his, in all its Perfection, be as truly theirs by Imputation, as it could have been by personal Performance: If it was a sufficient Ground of a Non-necessity of *Repentance* in the one, it must be the same in the other. He that is as *righteous* as CHRIST is (which none must needs be that are *righteous* with his

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Righteousness) needs no more *Repentance* than CHRIST himself needeth.

SECT. II. If it be said, that notwithstanding the Imputation of a perfect *Righteousness* from CHRIST, yet *Believers* have their personal Sins and Failings, which CHRIST had not; and in Respect of these, they need daily and continual *Repentance*. To this I Answer: True; *Believers* indeed stand in need of daily *Repentance*, in Respect of their personal Sins and Failings: but they that have a perfect *Righteousness* imputed to them, have no such need in any Respect. Therefore *Believers* are not the Men, that have any such *Righteousness* imputed to them. Certainly, they that have the perfect fulfilling of the Law imputed to them, cannot stand guilty of any Breach of this Law, because in the Imputation of a perfect *Righteousness*, an universal Non-Imputation of Sin is included. Besides, if God doth impute a perfect *Righteousness* to Men, the Rights and Privileges belonging to such *Righteousness*, must accompany it in the Imputation: So that the Person to whom such Imputation is made, stands really possessed of them. Otherwise, God would impute the Shells without the Kernel, and give empty Titles without the Substance: Now one main Privilege of a perfect *Righteousness*, is to invest with a full Right to Life, out of its own intrinsic Dignity, which is a Privilege wholly inconsistent, with the least touch of Sin, in the Person that stands possessed of it. Therefore where such a Privilege or Right is, there can be no Occasion or Necessity of *Repentance*.

SECT. III. A Sixth Reason against such an Imputation of the *active Obedience* of CHRIST, is, it takes away the Necessity of his Death. If Men be as *righteous* as CHRIST was in his Life, there were no more Necessity of his Death for them, than there was either of his own Death, or of the Death of any other, for himself. If we were perfectly *just* or *righteous* in him, or with him, in his Life, then the *just* would not have died for the *unjust*, but he would have died for the *just*, for whom there was no Necessity he should die. This Reason the Apostle expressly

expressly delivers, Gal. ii. 21. *If Righteousness be by the Law, then CHRIST died in vain.* I desire the impartial Reader to observe narrowly the Force of this Inference made by the Holy Ghost. *If Righteousness (or Justification) be by the Law, then CHRIST died in vain.* Men cannot here betake themselves to their wonted Refuge, to say that by the *Law*, is to be understood the Works of the *Law*, as performed by a Man's self in Person. For by the Word *Law*, in this Place, understand the Works of the *Law*, as performed by CHRIST, the Consequence will rise up with the greater Strength against them. *If Righteousness were by the Works of the Law*, as performed by CHRIST, that is, if the *Imputation* of them were our compleat *Righteousness*, the *Death* of CHRIST for us had been in vain, because the *Righteousness* of his *Life imputed*, had been a sufficient, and compleat *Righteousness* for us.

SECT. IV. Neither can it be said, that there was a Necessity that CHRIST should die, that so the *Righteousness* of his *Life* might be *imputed* to us. For certainly this *Righteousness* of his *Life* was as capable of such an *Imputation*, before and without his *Death*, as after, or with it. For what should hinder it? *Adam's Sin* was capable of *Imputation*, as soon as it was committed: And why should the *Righteousness* of CHRIST require any further Qualification, but only the Performance of it?

If it be yet said, but the Persons of Men had not been capable of this *Imputation*, without the *Death* of CHRIST: I Answer, True, the Persons of Men, are not capable of this *Imputation*, without the *Death* of CHRIST: But neither are they made the more capable by it. But if this *Righteousness* of CHRIST, were in itself *imputable* (in the Sense contended for) why should not the Persons of Men, be capable of the *Imputation* thereof in the midst of their Sins, as CHRIST was capable of the *Imputation* of their Sins, in the midst of his *Righteousness*? Especially considering, that (as it appears from Rom. v. 14.) *The Grace and Gift of God which is by JESUS CHRIST, saveth by a higher Hand, than Sin condemneth.*

SECT. V. Seventhly, That Opinion which makes Men perfectly *righteous*, as *righteous* as CHRIST himself, leaves no Place for *Forgiveness of Sins*, in Persons so made *righteous*: It evacuates that high and sovereign Power of God whereby he forgiveth Sins. God (we know) forgave CHRIST no Sin: Why? Because he was *perfectly righteous*, and in him was no Sin. 1 John .v 3. Therefore if Men be *righteous* with the same *Righteousness*, wherewith CHRIST was *righteous*, as compleatly *righteous* as he, they have no more Sin to be pardoned, than he had.

If it be said that God first gives *Remission of Sins* to Men, and then *imputes* his *perfect Righteousness* to them: I answer, CHRIST hath taught us to pray for *Forgiveness of Sins*, even after this *Imputation of Righteousness*, (if any such Thing were) except we will say, that he framed that Pattern of Prayer only for the Use of *Unbelievers*. Now to ask *Forgiveness of Sins* of God, and yet to conceit ourselves as *righteous* as CHRIST was, is rather to mock than to worship him.

SECT. VI. If it be objected, that this Inconvenience sits as close to the *Imputation of Faith for Righteousness*, as to the *Imputation of the Righteousness of CHRIST* for that Purpose. For if *Faith* be *imputed for*, or instead of the *Righteousness* of the Law, must it not derive a *Righteousness* upon the Person to whom such *Imputation* is made, as *perfect and compleat*, as the *Righteousness* of the Law itself, and consequently, as the *Righteousness* of CHRIST himself?

I ANSWER, When *Faith* is said to be *imputed for Righteousness* in *Justification*, instead of the *Righteousness* of the Law, it is evident, that it is not the *Righteousness* of the Law itself that is *imputed for Righteousness*, but another Thing. Now any other *Righteousness*, or any other Thing *imputed for Righteousness*, besides the *Righteousness* of the Law, will bear a Consistency of Sin with it, and so leave a Place for *Forgiveness*: But the *Righteousness* of the Law excluding the former, cannot admit the latter. When a *perfect Sanctification* is *imputed* to a Man

for his *Justification*, that Man can be no more reputed to have Sin in him, than to be obnoxious to *Death* and *Condemnation*, which is most opposite to *Justification*. But when that which either is no *Sanctification*, or at most but an *imperfect Sanctification*, is imputed for *Righteousness* in a Man's *Justification*, there may be as full a *Justification*, as perfect a Deliverance from *Death* and *Condemnation*, as in the former Case, and yet Place left in the Person *justified*, for an Inherency of Sin: And consequently, for the Forgiveness of it.

C H A P. XIII.

An Eighth Reason against this Imputation, viz, A manifest Compliance with that dangerous Error, that God seeth no Sin in his People.

SECT. I. *That God seeth no Sin in his People, is an Error so gross, that it is even palpable and may be felt: But the Opinion, against which we plead, leads Men directly into it, as may appear by this Demonstration.*

Whoever is perfectly righteous, or as righteous as CHRIST is, in him God can see no Sin.

But every Believer (saith this Opinion) is as perfectly righteous, as CHRIST himself is: Therefore in such God can see no Sin. And this is the same Reason, which is used to prove, that Isaac was not a more natural and genuine Heir of Hagar's Womb, than this Conclusion, that God seeth no Sin in his Children, is of that Opinion, which

maintaineth Men to be compleatly righteous, by the *Imputation of CHRIST's Righteousness*. But, as sometimes a Man falling in Love with a Woman that hath Children, having married the Mother, would willingly turn the Children out of Doors: So it is often seen, that when Men have unadvisedly embraced an Opinion, seeming in their Eye a lovely Truth, and did not at First before they were wedded to it, apprehend what harsh Consequences it had attending it, they shift every way, to quit themselves of that dishonourable Charge, wherewith they find themselves encumbred. But how Men that will own an *Imputation of a perfect Righteousness*, can with any Appearance of Reason, shift off the Opinion of God's not seeing Sin, in those that are clothed with it, is, I confess, beyond my Apprehension. If God could see no Sin in CHRIST, because he was perfectly righteous, how he should see it in any that are as compleatly and perfectly righteous as he, and that with the same *Righteousness* wherewith he was righteous, is a Riddle that cannot be made out.

C H A P. XIV.

*Four more Arguments against this Imputation:
The first is, the confounding the two Covenants.*

SECT. I. It is true, many that hold the Way of Imputation, are nothing ashamed, of this Consequence, the confounding the two Covenants of God with Men, that of *Works* with that of *Grace*. These conceive that God never made more Covenants than one, with Man: And that the Gospel is nothing else but a gracious Aid from God, to help Man to perform

form the Covenant of Works : So that the Life and Salvation which are said to come by CHRIST, in no other Sense come by him, but as he fulfilled that Law of Works for Man, which Men themselves were not able to fulfil : And by *Imputation*, as by a Deed of Gift, makes over his perfect Obedience and fulfilling of the Law, to those that *believe* ; so that they in right of this perfect Obedience, made theirs by Imputation, come to inherit Life and Salvation, according to the strict Tenor of the Covenant of Works.
Do this and live.

BUT Men may as well say, there was no second *Adam*, really differing from the first, as no second Covenant differing from the first ; or that the Spirit of Bondage is the same with the Spirit of Adoption. If the second Covenant of *Grace*, were implicitly contained in the first, then the Meaning of the first Covenant, conceived in those Words, *Do this and live*, must be, *Do this, either by thy self, or by another, and live.* There is no other way to reduce them to the same Covenant. But if this were God's Meaning in the first Covenant, that keeping the Law, either by a Man himself, or by another, should serve the Turn, and a Man should live by either, then 1. It must follow, that a Mediator was promised before the Fall : For this Covenant was made with Man in Innocency. 2. That *Adam* either understood not his Covenant that was made with him : or else knew of a Surety and Redeemer before his Fall. 3. If keeping the Law, either by a Man's self, or by another, were (*in God's Meaning,*) a sufficient Means of Life, then any other Surety, any other Mediator, would have made the Reconciliation as well as he that was God and Man. For God might have created a mere Man with Abilities to have kept the Law, as fully as *Adam* or any of his Posterity was bound to do. 4. And lastly, if the fulfilling of the Law by any Surety whatsoever, were a sufficient Means of Life to *Adam* and his, then was the Death of CHRIST no Ways necessary ; because CHRIST had perfectly fulfilled the Law before his Death.

SECT:

SECT. II. Again, If the first and second Covenant were in Substance the same, then must the Conditions in both be the same. For the Conditions in a Covenant, are as essential a Part of it, as any other belonging to it. Though there be the same Parties covenanting, and the same Things covenanted for: Yet if there be new Articles of Agreement, it is really another Covenant. Now if the Conditions be the same in both those Covenants, then to Do THIS, and To BELIEVE, *Faith* and *Works*, are the same: Whereas the Scripture from Place to Place, makes the most irreconcilable Opposition between them.

BUT some, shy of this Consequence, They hold the Imputation of CHRIST'S *Righteousness* (in the Sense opposed) and yet demur upon an Identity of the two Covenants: Wherefore to prove it, I thus reason. Where the Parties covenanting are the same, and the Things covenanted for the same, and the Conditions the same, there the Covenants are the same. But if the *Righteousness* of the Law imputed to us, be the Condition of the New Covenant, all the three, Persons, Things, Conditions, are the same. Therefore the two Covenants, first, and second, the old and the new, are the same: because as to the Parties covenanting, and the Things covenanted for, it is agreed on both sides, they are the same.

SECT. III. If it be objected: That the *Righteousness* of the Law imputed from another, and wrought by a Man's self, are two differing Conditions: therefore it doth not follow, that the Covenants are the same.

To this I answer, the Substance of the Agreement will be found the same notwithstanding: the Works, or *Righteousness* of the Law are the same, by whomsoever wrought: If Adam had fulfilled the Law, as CHRIST did, he had been justified by the same *Righteousness*, wherewith CHRIST himself was righteous.

If it be said, that Imputation in the second Covenant, which was not in the first, makes a Difference in the Condition.

I answer, 1. Imputation of Works or of *Righteousness*, is not

not the Condition of the new Covenant, but *believing*. If *Imputation* were the Condition, then the whole Covenant would lie upon God, and nothing be required on the Creature's Part: For *Imputation* is an Act of God, not of Men. 2. If it were granted, that the *Righteousness*, or the *Works of the Law* imputed from CHRIST, were that whereby we are justified, yet they must justify, not as imputed, but as *Righteousness*, or *Works of the Law*. Therefore *Imputation* makes no Difference in this Respect. *Imputation* can be no Part of that *Righteousness* by which we are justified, because it is no Conformity with any Law, nor with any Part or Branch of any Law, that Man was ever bound to keep. Therefore it can be no Part of that *Righteousness*, by which he is justified. So that the Condition of both Covenants will be found the same, (and consequently both Covenants the same) if *Justification* be maintained by the *Righteousness of CHRIST* imputed.

SECT. IV. There is no Kind of Error that requires more Strength of Argument for the demolishing of it, than that which is fortified with the Appearance of promoting the Glory of God, or the Honour of CHRIST. Knowing that Enemy against which we now contend, to have more of that Advantage, than most other Opinions have, I conceive it necessary to employ the more Arguments in this Service.

THEREFORE in the tenth Place, against the *Imputation* contended for, I oppose this Demonstration. That for which *Righteousness* is imputed to those that believe, cannot be imputed to them for *Righteousness*: But the *Righteousness of CHRIST* is that for which *Righteousness* is imputed to those that believe: Therefore itself cannot be imputed for *Righteousness*. The second Proposition no Man will deny, except those that deny the *Righteousness of CHRIST*, to be the meritorious Cause of that *Righteousness* or *Justification*, which is conferred upon Men: The other Proposition I demonstrate thus:

If it be impossible, that the Thing merited, should be the same Thing with that which is the meritorious Cause of

of it, then it is impossible, that the *Righteousness* of CHRIST should be the *Righteousness* of a *Believer*. But the former is true: Therefore the latter. The Consequence is evident: because the *Righteousness* of CHRIST, and the *Righteousness* or *Justification* of a *Believer*, stand in that Relation we speak of, the one to the other, as the Cause to the Effect: the *Righteousness* of CHRIST being the (meritorious) Cause, and the *Righteousness* of a *Believer* or Person justified, the Effect merited by it. And it is every whit as evident that the Thing *merited*, cannot be the same with that which is the meritorious Cause of it: For so the same Thing would be the Cause of itself.

SECT. V. Again, (in the eleventh Place.) If the *Righteousness* of CHRIST be *imputed* to a *Believer* for *Righteousness* in his *Justification*, then the meritorious Cause of his *Justification* is *imputed* to him for *Righteousness*: But the meritorious Cause of a Man's *Justification* cannot be thus *imputed* to him: Therefore the *Righteousness* of CHRIST cannot be thus *imputed*. The Truth of the former Proposition is evident. The Reason of the latter is this: Because the meritorious Cause being a Kind of efficient, (as is confessed on all Hands,) cannot be either the Matter or the Form of that, whereof it is efficient. Wherefore, if the *Righteousness* of CHRIST be the meritorious efficient Cause of our *Justification*, impossible it is, that either by *Imputation* or otherwise, it should ever be made either the Matter or Form of this *Justification*. For this is an inviolable Law amongst the four Kinds of Causes, material, formal, final and efficient: That the two former only are intrinsical and essential Parts of the Effect produced: The two latter, *viz.* the final and efficient, are all Ways extrinsical. As for Example, when a Plasterer whites a Wall, the Effect of his Work is the Whiteness of the Wall. Now into this Effect, this Whiteness of the Wall, there is none of the efficient Causes producing it, either in any Part of it, or any Ingredient in it; neither the Plasterer himself, who is the principal efficient Cause of it, nor his Pencil, which is the instrumental efficient Cause, nor the Wages he receives for doing it, which is as the meritorious efficient

efficient Cause of it. None of these, is any intrinsic Part of the Effect, neither as the Matter, nor as the Form thereof. The Whiteness put upon the Wall, by all the three Efficients, (according to their several Operations,) is the formal Part of it: And the Wall itself, is the Matter or material Part of it. So in the *Justification* of a Sinner, neither is God himself, who is the principal Efficient of *Justification*; neither is *Faith*, which is the instrumental Efficient of it, (for God is said in Scripture to *justify* Men, by or through it, *Rom. iii. 30.*) Neither is the *Righteousness* of CHRIST, which is the meritorious efficient Cause of it, either Matter or Form, or any constituting Cause of *Justification*: but only *Remission of Sins*, or Absolution from Punishment, as the Form applied to, or put upon the Matter: And the Matter or Subject whereto this Form is applied by all the three Efficients spoken of, according to their several Manner of working, is the Person of the *Believer*. This Argument, to him that understands, that unchangeable Law of the four Kinds of Causes, in Relation to their Effects, is good Measure, yea pressed down, and heaped up and running over. To say then that the *Righteousness* of CHRIST, is either the Matter or Form of *Justification*, and yet grant it to be the meritorious Cause of *Justification*, is (in *Calvin's* Phrase) to yoke Fire and Water together.

SECT. VI. Let us (in the Twelfth Place) observe, yet another Demonstration. If the meritorious Cause of our *Justification*, be imputed to us, (in the Sense controverted) then the Effects themselves of this Cause may be imputed to us also: And so we may be said to have merited both our own *Justification* and *Salvation*: Thus we are in the midst of *Rome* instead of *Jerusalem*. For if I may be accounted to have wrought that *Righteousness*, which is meritorious of my *Justification*: Why may I not be conceived as well to have merited my *Justification*? I know not the least Difference, between *meriting*, and doing that which is *meritorious*. Nay farther, if I may be conceived to have wrought

wrought that *Righteousness* in CHRIST, whereby I am justified myself, I may be as well conceived to have wrought that *Righteousness* also, by which the whole World is justified. For I cannot be conceived to have wrought any other *Righteousness* in CHRIST, than that which CHRIST, himself wrought: And this, we know, is the very same *Righteousness*, by which the World is justified.

CH A P. XV.

Three farther Reasons against this Imputation.

SECT. I. Let us hear the Voice of more Witnesses, that are able to speak farther to the Point.

If the *Active Obedience* or *Righteousness* of CHRIST, be in the Letter of it imputed to me in my Justification, then am I reputed before God, to have wrought that *Righteousness* in CHRIST: (for to have any Thing imputed to a Man in the Letter of it, is to be reputed the Doer of what is so imputed: These are equivalent.)

BUT I am not reputed by God to have wrought this *Righteousness* in CHRIST: Therefore this *Righteousness* of CHRIST, is not imputed to me (in the Letter of it.)

THE latter Proposition I demonstrate thus: If I be reputed before God to have wrought *Righteousness* in CHRIST, then is CHRIST in his Sufferings reputed before God to have sinned in me. For the Imputation of my Sin to CHRIST, and of CHRIST's *Righteousness* unto me, have the same Proportion, the one to the other, as both Reason it self, and one greater than Reason suggests, 2 Cor. v. 21, yea, and is generally acknowledged by the contrary-minded themselves.

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BUT that CHRIST should be reputed before GOD to have sinned in me, is an Assertion so uncouth and un-Christian, that a Christian had need to borrow the Ears of a Pagan to hear it with Patience. However, the untruth of it is thus made manifest :

If CHRIST be reputed before GOD to have sinned in me, he must be reputed to have had a Being in me : For the Operation of a Thing follows and depend upon the Being of it ; so be that supposeth, or reputeth a Person to have done any Thing, either good or evil in another, must necessarily suppose or repute him to have had a Being there.

BUT what Being could CHRIST be reputed by GOD to have had in me, being yet an Unbeliever ?

SECT. II. Against this supposed *Imputation*, I oppose this Consideration. If the active Obedience of CHRIST be *imputed* to me in my *Justification*, then is the Passive *imputed* also. For there can be no sufficient Reason given, why the one should be taken, and the other left. Neither are the Adversaries themselves partial to the one above the other : They (generally) allow Place for both in their *Imputation*. But that the Death or Sufferings of CHRIST, are not in the Letter of them, *imputed* to me, I thus demonstrate.

If the Death and Sufferings of CHRIST be imputed to me, then may I be accounted or reputed to have died and suffered in CHRIST.

But I cannot be reputed to have died or suffered in CHRIST : Therefore the Death and Sufferings of CHRIST are not imputed unto me, (I mean still in the Letter of them.)

THE Reason of the Sequel in the first Proposition, is evident from the former Argument. To have any Thing *imputed* to a Man in the Letter of it, and to be reputed

as the Doer or Sufferer of what is so *imputed*, are equivalent Expressions.

THE Reason of the second, that no Man is to be conceived to have suffered in CHRIST, is this, because in CHRIST we are *justified* and absolved from Punishment: And therefore cannot be said to have been punished in him. *He hath made us freely accepted in his Beloved, Eph. i. 6.* Therefore he poured not out his Wrath upon us in his Beloved. And by his *Stripes we are healed*, (which is contrary to being wounded or punished, 1 Pet. ii. 24. And to say that we suffered, or were punished in CHRIST, is (in Effect) to unsay, or gainsay, what the Gospel every where speaketh, touching our Redemption and Deliverance from Punishment by CHRIST. He that knoweth how to reconcile these two, may make Light and Darkness Friends: That GOD should freely forgive us our Sins, and yet punish us for them, and that to the full, (which must be said by those that will say, we were punished in CHRIST.) If CHRIST were punished for us, or in our Stead, (which is the Scripture Language, 2 Cor. v. 21, *who made him sin for us*,) doubtless we ourselves, can in no Sense be said to be punished, or to have suffered in him.

One Reason more.

SECT. III. *If the Righteousness of CHRIST (in the Sense so oft expressed) be imputed to us, then are we justified (at least in Part) by the Ceremonial Law. This Consequence cannot be denied: Because Part of that Righteousness which CHRIST wrought, stood in Obedience to the Ceremonial Law: He was circumcised, kept the Passover, &c. Therefore, if the Righteousness of CHRIST be imputed to us in the Letter of it, that Part of his Righteousness, which stood in Obedience Ceremonial must be imputed also.*

If it be replied, there is no Necessity that any Part of his *Righteousness Ceremonial* should be *imputed*, because his *Moral Righteousness* is sufficient, I answer:

FIRST,

FIRST, there is no Warrant in Scripture, thus to rend and tear in Pieces the one half from the other, that which was one entire and compleat *Righteousness* in CHRIST; and to take which Part we please to ourselves, and leave the other.

SECONDLY, if that Part only of the *Righteousness* of CHRIST, which stood in his Obedience to the Moral Law, be *imputed* to us for *Righteousness*, then will there not be found the same Way of *Justification* for the whole Body of CHRIST: But the believing Jews before CHRIST's Death, must be justified with one Kind of *Righteousness*, and the Gentiles with another. For the Jews before the Death of CHRIST, had a Necessity of both Parts of this *Righteousness* to be *imputed* to them in their *Justification*, (supposing their *Justification* had stood in such an *Imputation*) as well Ceremonial as Moral. But that the Jews should be justified with one Kind of *Righteousness* and the Gentiles with another, as there is no Colour of Reason to maintain, so there is Strength of Scripture to oppose, *Rom. iii. 22, 30*,

THIRDLY (and lastly) that *Righteousness* of CHRIST, which is called Moral, if separated from the other Part which is Ceremonial, was not a complete and perfect *Righteousness* in him: Because it *became him to fulfil all Righteousness*, as well Ceremonial as Moral, *Mat. iii. 15*. So then, if Men were justified, only by the Moral *Righteousness* of CHRIST *imputed*, it would follow, that we are justified before GOD with an incomplete and half *Righteousness*. Therefore if the Ceremonial *Righteousness* of CHRIST, be not (in the Letter of it) *imputed* to us for *Righteousness*, in our *Justification*, neither can his Moral *Righteousness* make Matter of any such *Imputation*.

C H A P. XVI.

Three farther Demonstrations.

SECT. I. *If the Righteousness of CHRIST in the Letter of it, be imputed for Righteousness to us in our Justification, then are our Sins imputed to CHRIST after the same Manner, viz. in the Letter of them, in his Death or Condemnation. This Consequence is blameless : Because there is the same Reason of the Imputation of our Sins to CHRIST, that there is of the Imputation of his Righteousness to us.*

BUT that our Sins are not imputed to CHRIST in the Letter of them, I thus demonstrate.

If the Sins of Men be imputed to CHRIST, in the Letter of them, then God looks upon him in his Sufferings as one that truly and really had sinned against him. Even as our Adversaries frequently express themselves concerning *Believers*, by Reason of that *Righteousness*, which they say is imputed to them, viz. that God looks upon them as having really and truly fulfilled the Law.

But GOD doth not look upon CHRIST in his Sufferings as one that had truly and really sinned against him. Therefore our Sins are not imputed to him after any such Manner in his Sufferings.

The truth of the Assumption I thus make manifest :

If GOD looks upon CHRIST in his Death as one that had truly sinned against him, then he looks upon him as one having deserved the Death he suffers. The Reason of the Consequence is apparent : Because as to Sin,
and

and to deserve Death, are Expressions of the same Importance : So to look upon a Man as a Sinner, and as one that hath deserved Death, are the same.

BUT that GOD doth not look upon CHRIST in his Sufferings, as one that had deserved the Things he suffers, is evident :

FIRST, because as CHRIST offered himself without Spot unto GOD, so GOD looked upon him in that his Offering. Otherwise, if he had overlooked that Spotlessness of his, and imputed Sin unto him instead thereof : What had this been, but to have put Dark-ness for Light, and call Good, evil ? Which to affirm, of GOD, may be called the First-born of a blasphemous Ignorance.

SECT. II. Secondly, if GOD looked upon CHRIST as having deserved Death, his Death could not have been accepted as satisfactory for others. For, as he that hath deserved Death, cannot by his Death deserve the sparing of others from Death, who have deserved it as well as he ; because such a Man's Death only answers his own personal Demerit ; (as he that oweth a Sum of Money, cannot by the Payment thereof discharge any Man's Debt, but his own .) So neither can the reputing of any Man to have deserved Death, be made consistent with reputing such a Man's Death, to be expiatory, or satisfactory for others ; except we suppose him that reputeth in this Case, to be, either unable to discern, or able to reconcile, broadest Contradictions.

THIRDLY, (and lastly) if GOD looked upon him in his Death, as deserving to die, then did CHRIST suffer Death, not for our Sins, as they are ours, but as they were his (by *Imputation*.) Whereas the Scriptures every where testify of his suffering Death for our Sins, but never for any Sin of his own, no more by *Imputation* than by *Inhesion*. And the Truth is, look in what Sense our Sins may be said to have been imputed to him, in the same Sense they may be said to have been in-

herent in him: Yea the Inherency of them in their Punishment upon him (wherein they stuck close to him indeed) is all the Imputation the Scriptures speak of. *He laid upon him the Iniquity of us all, Isa. liii. 6. viz. in the Punishment due to it.* So again, *Who himself bare our Sins in his own Body, 1 Pet. ii. 24.* that is, the Punishment of our Sins.

LET this Reason also be taken into Consideration.

If the Righteousness of CHRIST, be, in the Letter of it imputed to us in our Justification, then doth GOD look upon us as worthy of that Justification.

But this is an unclean saying: Therefore the former is unclean also.

THE Consequence in the former Proposition, is like Mount Sion, and cannot be moved. For if GOD reputes me to have kept the Law, as perfectly as CHRIST did, he must conceive of me, as worthy of my *Justification*. For as the fulfilling of the Law, and deserving *Justification*, are the same, *Rom. iv. 4.* So the reputing a Man to have done the one, is the reputing him to have deserved the other.

THE Reason of the latter Proposition, viz. *that GOD doth not look upon us as worthy that Justification which we receive*, is this: Because then GOD should shew us no Favour at all in our *Justification* (*Rom. iv. 4. with Rom. xi. 6.*) If any Favour be shewed, it is only in this, that he reputeth us worthy to be *justified*. Whereas the Scripture expressly affirmeth, that GOD justifieth, not the worthy, but the ungodly, that is, the unworthy, *Rom. iv. 5.*

SECT. III. Let us hear what both Reason and Religion farther speak against this *Imputation*.

If such Imputation be necessary in Justification, this Necessity must be either in Respect of the Justice of GOD, because otherwise he could not be just in pronouncing Men

Men righteous, or in Respect of his Mercy, or for the advancing of some other Attribute.

But there is no Necessity of bringing in such an Imputation in Respect of any of these. Therefore it is brought in without any Necessity at all.

THE Protectors of it themselves assign no other Necessity of it, but only in Respect of GOD's Justice. GOD, they say, cannot with Justice pronounce a Man righteous, that is not righteous (their Meaning is) according to the strict *Righteousness* of the Law. But to this I answer:

FIRST, there is nothing necessary to be done, either by GOD himself, or by Man, about the *Justification* of a Sinner, by Way of Satisfaction to the Justice of GOD, since that one Offering of CHRIST upon the Cross: Otherwise there must be found somewhat defective in that Satisfaction. If the Justice of GOD be fully satisfied, by the Death of CHRIST, as to the *Justification* of Sinners, there remains nothing farther necessary to be done, either by GOD, or by Man, for the Satisfaction of that Justice. Therefore, if GOD impute the *Righteousness* of CHRIST to Men in this Case, some other End for it must be sought out, not any Satisfaction to his Justice. The infinite Value of CHRIST's Passion must not be abated, to make Way for an imaginary Exaltation of his active *Righteousness*. The Necessity of *Faith* to *Justification*, (which is acknowledged by all,) lieth not in Reference to GOD's Justice, as if Man satisfied that, either in whole or in part, by believing: but either to his Wisdom, or the Council of his Will (as the Apostle's Expression is, *Eph. i. 11.*) He judged it not meet to save Men in any other Way by the Satisfaction of CHRIST, than by the Way of *Faith*. This is the WILL of him that sent me (saith our Saviour, *John vi. 40.*) not the Justice of him that sent me, that every Man which seeth the Son, and believeth in him, should have everlasting Life. If there were nothing to hinder, but want of Satisfaction to divine Justice, doubtless the whole World would be saved.

SECT. IV. Secondly, whereas it was said, that God cannot, consistently with his *Justice*, pronounce a Man *righteous*, that is not literally and properly so. I answer, He may as well pronounce that Man *righteous*, that wants a literal or legal *Righteousness* (especially supposing he hath another *Righteousness*, holding any Proportion thereto) as he may account any Man's Uncircumcision, Circumcision, *Rom. ii. 26.* or call the un-circumcised *Gentiles*, the Circumcision. *Philip. iii. 3.* Now as the Holy Ghost spake as truly when he called those that *believe*, though uncircumcised in the *Flesh*, the *Circumcision*, as if they had been literally circumcised: So may God with as much *Righteousness* and *Truth*, pronounce a Man *righteous*, that is not literally such, if he hath any Qualification, that any Way holds Proportion with such a *Righteousness*, as if he had a perfect legal *Righteousness*. For, it is sufficient to bear out the *Justice* and *Truth* of God, in giving either the Name or Esteem of a *righteous* Man unto him, if his Person be under any such Relation or Condition, as belongeth to a legal * *Righteousness*. Now one especial Privilege belonging to a perfect legal *Righteousness*, is to free the Person in whom it is found, from Death and Condemnation: *Do this and thou shalt live*: But he that hath his Sins forgiven, is Partaker with him in the Fulness of this Privilege; and may therefore with *Truth* and Propriety, in this Respect, be either called or accounted *Righteous*.

THIRDLY, Forgiveness of Sins, is a true and compleat *Righteousness*, in the Kind, though it be not a Conformity with the Moral Law. Remission of Sins, is a passive *Righteousness*, as absolute and perfect in its Kind, as any active *Righteousness*, which consists in an entire Observation of some Law. And for him that hath once sinned, or ever failed in the Observation of the Law, there is no other *Righteousness*, whereof he

is

* *Idem sunt, habere remissionem peccatorum, et esse justum. Ursinus Cat. part. 2 Qu. 56. Sect. 1. Idem sunt justificatio et remissio peccatorum, ibid. Qu. 60. Sect. 3.*

is capable, but only this *passive Righteousness* of Forgiveness. Which, for all other Ends and Purposes, is as effectual to him that is invested with it, as the *active Righteousness*, except only for boasting, or glorying in the Flesh; which is altogether inconsistent with it. So that God, when he hath forgiven any Man his Sins, may with *Justice* and *Truth*, pronounce him a *righteous* Man, though he be as far from that legal *Righteousness* as the East is from the West.

C H A P. XVII.

Four Reasons more.

S E C T. I. *That which being done in our own Persons, could not have been our Justification, nor any Part of it, cannot be made our Justification, nor any Part of it, by Imputation from another.*

But the Righteousness of the Law, had it been wrought by ourselves, in our own Persons, could not have been our Justification, nor any Part of it.

Therefore, this Righteousness of CHRIST cannot be made our Justification, nor any Part of it, by Imputation from him.

As to the former Proposition: If a personal fulfilling of the Law, could have been no *Justification* or Part of *Justification* to us, certainly neither could an imputative fulfilling of it. The Imputation of a Thing from another cannot add any Virtue to it, above a personal working; yea the Nature and Intent

of

of Imputation (in the Sense we now speak of it) is only to supply the Defect of personal Performance.

For the latter; that the *Righteousness* of the *Law*, which was performed by CHRIST, could not have been our *Justification* either in whole, or in Part, in Case it had been performed by ourselves, is evident, because Man being once fallen by sinning against the *Law*, and made obnoxious to Condemnation, can never be recovered by ten Thousand Observations of this *Law*. The *Law* was able to have given Life, had it always been fulfilled: But to him that had once failed in the Observation of it, though he had been able to have kept it ten Times afterward, it had no Power at all to give either Life or *Justification*. The Guilt of that Sin wherein he had once sinned, could never have been purged by any *Law-Righteousness*: No active Obedience whatsoever, would ever have been an Atonement for him. *Without shedding of Blood, there is no Remission of Sins*, Heb. ix. 22.

LET me join another Argument of the same Lineage.

SECT. II. *That which Men are not bound by any Law of GOD to do in their own Persons, for their Justification, cannot be imputed from another, to any such End.*

But Men are not bound by any Law of GOD to observe the Moral Law for their Justification. Therefore the Observation of it cannot be imputed unto them from any other, for any such End.

THE Reason of the former Proposition is: Because Imputation, in the Sense it is taken by our Adversaries, must be ordained by GOD to supply personal Defects. But where there is no *Law* given to Men to obey, there can be no personal Defect: It is no Sin or Defect in any Man, not to obey, where he hath no Command: And consequently there is no Place, nor Occasion for any Imputation to supply it.

FOR

For the latter, there is both Substance and Appearance enough of Truth in it, to privilege it from being disputed. It is evident from the whole Current of Scripture, that Man since the Fall, had not the *Law* of Works, or the Observation of the *Moral Law* imposed upon him for his *Justification* before God, but the *Law* of *Faith* only. The *Moral Law*, as it hath received a new Establishment from CHRIST, bindeth the Conscience under the Gospel to the Observation thereof by Way of Duty and Thankfulness to God : But never since the Fall, did it bind any Man to the Practice of it, for his *Justification*. And therefore where it is said, *Rom. ii. 13. That the Hearers of the Law are not just before God, but the Doers of the Law shall be justified* : The Meaning is not, that God exacts the strict observing the *Law* for their *Justification* : But that God will justify, and save only such, as out of a sincere *Faith* towards him by CHRIST, address themselves to serve and Please him in a Way of Obedience to his Laws. Therefore the doing of the *Law* is mentioned, not as the Means or meritorious Cause of *Justification*, but either as a Condition, without which *Justification* is not to be expected : Or as an outward Sign of the Persons, that are *justified* by *Faith*.

SECT. III. *If GOD requires only Faith of Men to their Justification, then he imputes this Faith to them thereunto. But GOD requires only Faith to Justification. Ergo.*

THE Consequence in the First Proposition, is blameless : Because to impute unto *Justification*, and to accept unto *Justification*, are differing in Sound, but not at all in Signification. Now if God required *Faith* of Men, and only *Faith* to their *Justification*, and did not accept it thereunto, he would make a Covenant with Men, and refuse to stand to it when he had done.

IF it be replied : That though God requires only *Faith* of Men to their *Justification*, yet he requires somewhat more, at the Hand of another thereunto : Therefore what he *imputes* to Men for their *Justification*, is not what he requires of themselves, but what he requires of another for them.

I ANSWER : If it were the *Righteousness* of CHRIST, and not *Faith*, that God *imputes* for *Righteousness* to Men in their *Justification*, then may this *Righteousness* be *imputed* for this End, before, yea and without the *Faith* of any Man. For it is certain, the *Faith* of Man adds no Virtue or Value to the *Righteousness* of CHRIST : Therefore if this be that which God *imputeth* for *Righteousness* in *Justification*, it may be *imputed* as well without *Faith*, as with it : And so Men might be *justified* without *believing*.

SECT. IV. Neither will it help, to say, that *Imputation* followeth the Will and Pleasure of GOD : And therefore the *Righteousness* of CHRIST is not *imputed* to any, but to him that *believeth*, because the Will and Pleasure of GOD is, not to *impute* it upon any other Terms. For

To this I Answer : If the Will and Pleasure of GOD be not to *impute* the *Righteousness* of CHRIST, but upon the Condition of *Faith* ; then it is evident, that this *Righteousness* is not *imputed* to *Justification* to any Man ; because the Condition of *Faith* must necessarily intervene. So that if this *Righteousness* of CHRIST were *imputed* to Men, yet it must be only towards *Justification*, not unto it : For by their own Affirmation, it is *Faith*, that hath the most immediate Connexion therewith.

SECONDLY, if GOD suspends the *Imputation* of CHRIST's *Righteousness* upon the Performance of the Condition of *Faith* ; then *Faith* doth not take hold of the *Righteousness* of CHRIST *imputed*, but comes First, and the *Imputation* followeth after. Which is contrary to the exprefs Judgment of the most learned of their own Party: Who affirm this *Imputation* of CHRIST's *Righteousness* by GOD, to precede *Faith*, or the Act of *believing*

believing in Men. Secondly, if *Faith* first takes hold of the *Righteousness* of CHRIST, before it be *imputed*, and then the Act of GOD's *Imputation* supervene it, and the *Believer* be not justified, 'till this Act of GOD's *Imputation* pass upon him : Then a Man may have the *Righteousness* of CHRIST upon him by *Faith*, and yet not be justified. For, if the Will of GOD be, not to *impute* the *Righteousness* of CHRIST to *Justification*, but upon the Condition of *Faith* performed, and this Condition is performed by laying hold on the *Righteousness* of CHRIST (not yet *imputed*) by *Faith* ; it evidently follows, that a Man may lay hold on the *Righteousness* of CHRIST by *Faith*, and yet want that which is essentially requisite to his *Justification*, viz. GOD's *Imputation* of this *Righteousness* to him, which (as that Opinion teacheth) followeth the Apprehension thereof by *Faith*, and is not antecedent to it.

SECT. V. Yet once more.

That which was imputed to Abraham for Righteousness in his Justification, is imputed to other Believers also.

But the Faith of Abraham was imputed to him for Righteousness, &c. Ergo.

THAT both these Propositions (as they are here) are the genuine Doctrine of the Apostle Paul, and that over and over, in the fourth Chapter to the *Romans*, has been abundantly proved. So that, I conceive, here needeth no Addition.

C H A P. XVIII.

*The last Reason against the Imputation of
CHRIST'S Righteousness.*

SECT. I. *If the Righteousness of the Law be not imputable, (in the Letter of it) from one Person to another, then cannot the Righteousness of CHRIST be so imputed to any Man.*

THE Consequence cannot be denied. Therefore I assume :

But the Righteousness of the Law is not imputable from one Person to another:

Therefore the Righteousness of CHRIST is not imputable to any Man in his Justification.

THIS Argument was mentioned before, chap. 8. built upon Truth, Gal. iii. 12. The Reason of this Non-immutability, of the Law-righteousness, we find expressed in the plain Words of the Law itself: *ὁ δὲ ἀνὴρ ὁ ποιῶν αὐτὰ ἐκείνην, ζήσεται ἐκ αὐτῶν.* i. e. *The very Man that hath done them, shall live by them [and no other.]*

SECT. II. But it will be objected,

If the Transgression of the Law be imputable from one Person to another; then may the Righteousness of the Law be imputed.

But

But that the Transgression of the Law is imputable from one Person to another, is evident : Because the Sin of Adam in eating the forbidden Fruit, is imputed to his Posterity.

To the former Proposition I answer: The Imputableness of the Transgression of the Law, were it granted, is no Demonstration of the like Imputableness of the Righteousness, or Obedience performed unto it.

For first, in the Tenor of the Law, there is no such emphatical Restraint of the Guilt or Punishment due to the Transgression of it, to the Person of the Transgressor, as there is of the Reward promised to the Observation of it, to the Person of the Observer; as we heard in Gal. iii. 12. ἀλλ' ὁ ποιῶν αὐτὰ ἄνθρωπος, *The very Man that hath done them, shall live by them.* It is no where found on the other Hand: ἀλλ' ὁ παραβάς αὐτὰ ἄνθρωπος, *the very Man that transgresseth them, shall die for his Transgression.* As if God in giving the Law, had left himself a Liberty to derive the Guilt and Punishment due to the Transgression of it, as far as he pleased: But had no Intent to extend the Reward promised to the fulfilling it, beyond the Person of the Fulfiller. Some indeed conceive, that Adam's standing in Obedience to the Law, had been the Confirmation in Grace, of all his Posterity. But though I can with Paul, call CHRIST, the last Adam, 1 Cor. xv. 45. Yet I am somewhat tender to call Adam, the first CHRIST. To say that Adam by his Righteousness should have merited the Justification of himself and all his Posterity, is, I take it, to make him somewhat more than a Figure of him that was to come. But to say, that by his Transgression, he merited the Condemnation both of himself and Posterity, is no such hard saying. Therefore the Righteousness of the Law is not as imputable, as the Transgression of it.

SECT. III. Secondly, whereas it may be asked, what should make such a Difference, between the Obedience of the Law, and the Transgression of it, that the former

should not be as *imputable* as the latter? I Answer: Sin or Disobedience to a *Law* is ever greater, in way of demerit, than Obedience to a *Law* is, in deserving a Reward. One that takes a Purse, or murders a Man on the High-Way, is more deserving of Punishment, than he is of Reward, that suffers Men to travel peaceably. And though he that refuseth to pay a Debt where it is due, may deservedly be cast into Prison: Yet it doth not follow, that he who payeth at his Day, deserves to be exalted to a Throne. So might *Adam* by his Transgression merit Death and Condemnation to himself and Posterity: And yet not have merited Life and Salvation to both, by his Obedience. The Reason is evident: Because if he had obeyed the *Law*, he had only done what was his Duty to do. And the greater Debtor *Adam* was to God, the more and greater Engagements were upon him, to make good that Obedience which God required of him: The less meritorious had this Obedience been, in Case *Adam* had performed it: And the more demeritorious also was his Disobedience. Therefore that Consequence,

If the Transgression of the Law be imputable, then is the Obedience imputable also, is so far from being solid, that the Imputableness of the Transgression of it, rather overthroweth the Imputableness of the Obedience of it, than establisheth it. For the more imputable, that is, punishable, the Transgression of it is, the less imputable, that is, rewardable, is the Obedience of it.

NOTWITHSTANDING, because the *Imputation* of *Adam's Sin* to his Posterity, is frequently produced to prove the *Imputation* of *CHRIST's Righteousness*; I shall lay down with as much Plainness as I can, in what Sense the Scriptures countenance that *Imputation*. The Scriptures own no other *Imputation* of *Adam's Sin* to his Posterity, than of *CHRIST's Righteousness* to those that believe: The *Righteousness* of *CHRIST*, is *imputed*, or given to those that believe, not in the Letter or Formality of it, but in Blessings, Privileges and Benefits, purchased of God by the Merit of it. So the Sin of *Adam* is *imputed* to his Posterity, not in the Letter and Formality of it, (which is the *Imputation* commonly urged,) but in the Demerit

Demerit of it, *i. e.* in the Curse or Punishment due to it. Therefore as concerning this *Imputation of Adam's Sin*,
 Answer,

FIRST, the Scripture no where affirms, either the *Imputation of Adam's Sin* to his Posterity, or of the *Righteousness of CHRIST* to those that believe: Neither is such a Manner of speaking, any ways agreeable to the Language of the Holy Ghost. For in the Scriptures, where-soever the term *IMPUTING* is used, it is only applied to, or spoken of something of the same Persons, to whom the *Imputation* is said to be made, and never (to my Remembrance,) to, or of any Thing of anothers. So *Rom. iv. 3. Abraham believed God, and it was IMPUTED to him for Righteousness, i. e.* his own believing was imputed to him, not another Man's. So *verse 5. But to him that worketh not, but believeth, His Faith is IMPUTED to him for Righteousness.* So *Psal. cvi. 30, 31. Phineas stood up and executed Judgment, and that (Act of his) was IMPUTED to him for Righteousness, i. e.* received a Testimony from God of being a righteous Act. So again, *2 Cor. v. 19. not IMPUTING their Trespases, (their own Trespases) unto them.*

SECT. IV. Secondly, when a Thing is said simply to be imputed, as Sin, Folly, and so *Righteousness*, the Phrase is not to be taken concerning the bare Acts of the Things, as if (for Example,) to impute Sin to a Man, signified this, to repute the Man, (to whom Sin is imputed,) to have committed a sinful Act, or, as if to impute Folly, were simply to charge a Man to have done foolishly: But when it is applied to Things that are evil, and attributed to Persons that have Power over those, to whom the *Imputation* is made, it signifies, the charging the Guilt of what is imputed, upon the Head of the Person to whom the *Imputation* is made, with an Intent of inflicting some condign Punishment upon him. So that to impute Sin (in Scripture Phrase) is to charge the Guilt of Sin upon a Man with a Purpose to punish him for it. Thus *Rom. v. 13. Sin is said not to be IMPUTED, while there is no Law.* The Meaning cannot be, that the Act which a

Man doth, whether there be a Law or no Law, should not be *imputed* to him. The Law doth not make any Act to be *imputed*, or ascribed to a Man, which might not as well have been *imputed* without it. But the Meaning is, that there is no Guilt charged by God upon Men, nor any Punishment inflicted for any Thing done by them, but only by Virtue of the Law prohibiting. In which Respect the Law is said to be *the Strength of Sin*, because it gives a condemning Power against the Doer, to that which otherwise would have had none. 1 Cor. xv. 56. So again, Job. xxiv. 12. when it is said, *God doth not lay Folly to the Charge of them*, (i. e. *impute Folly to them*) that make the Souls of the slain to cry out, the Meaning is not, that God doth not repute them to have committed the Acts of Oppression, or Murder. For supposing they did such Things, it is impossible but God should repute them to have done them: But that God doth not visibly charge the Guilt of these Sins upon them, or inflict Punishment for them. So 2 Sam. xix. 19. When Shimei prayeth David not to *IMPUTE Wickedness unto him*, his Meaning is not, to desire David not to think he had done wickedly in railing upon him, (for himself confesseth this in the very next Words,) but not to inflict the Punishment which that Wickedness deserved. So when David himself pronounceth the Man *blessed*, to whom the Lord *IMPUTETH not Sin*, his Meaning is not, that there is any Man, whom the Lord would not repute to have committed those Acts of Sin, which he has committed: But that such are blessed, on whom God will not charge the Demerit of their Sins in the Punishment due to them. So yet again, (to forbear farther Citations) 2 Cor. v. 19, when God is said, *not to IMPUTE their Sins unto Men*, the Meaning is not, that God should not repute Men to have committed such and such Sins against him: But that he freely discharged them from the Punishment due to them. By all which Testimonies from Scripture, concerning the constant Use of the Term *Imputing* or *Imputation*, it is evident, that Proposition, *that the Transgression of the Law is imputable from one Person to another*, hath no Foundation in Scripture.

SECT.

SECT. V. And therefore thirdly (and lastly) to come home to the *Imputation of Adam's Sin to his Posterity*, I answer,

FIRST, that either to say that the *Righteousness of CHRIST* is imputed to his Posterity (of *Believers*) or the *Sin of Adam* to his, are both Expressions (at least) unknown to the Holy Ghost in the Scriptures. There is neither Word, nor Syllable, nor Letter, nor Tittle of any such Thing to be found there. But that the *Faith* of him that *believeth*, is imputed for *Righteousness*, are Words which the Holy Ghost useth.

BUT Secondly, because I would make no Exception against Words, farther than Necessity enforceth, I grant, there are Expressions in Scripture concerning both the Communication of *Adam's Sin* with his Posterity, and the *Righteousness of CHRIST* with those that *believe*, that will fairly enough bear the Term of *Imputation*, if it be rightly understood, and according to the Use of it in Scripture upon other Occasions. But as it is commonly taken and understood by many, it occasions much Error and Mistake.

SECT. VI. Concerning *Adam's Sin* or Disobedience, many are said to be made Sinners by it. Rom. v. 19. And so by the Obedience of CHRIST, it is said (in the same Place) that many shall be made righteous. But if Men will exchange Language with the Holy Ghost, they must see that they make him no loser. If when they say, *Adam's Sin is imputed to all unto Condemnation*, their Meaning be the same with the Holy Ghost's, when he saith, that by the Disobedience of one, many were made Sinners, there is no harm done: But it is evident by what many speak, that the Holy Ghost and they are not of one Mind, touching the *Imputation* or *Communication* of *Adam's Sin* with his Posterity, but that they differ as much in Meaning, as in Words. If when they say, *Adam's Sin is imputed to all unto Condemnation*, their Meaning be this, that the Guilt of *Adam's Sin* is charged upon his whole Posterity, or that the Punishment of *Adam's*

Adam's Sin, redounded from his Person to his whole Posterity, a main Part of which Punishment lyeth in that Original Defilement wherein they are all conceived and born, and whereby they are made truly Sinners before God : If this be the Meaning of the Term, *Imputation*, when applyed to *Adam's Sin*, let it pass. But if the Meaning be, that sinful Act wherein *Adam* transgressed when he ate the forbidden Fruit, is in the Letter and Formality of it, *imputed* to his Posterity, so that by this *Imputation* all his Posterity are made formally Sinners : This is an *Imputation*, which the Scripture will never justify.

SECT. VII. The Equity of God involving *Adam's* Posterity, in the Punishment due to his first Sin, seemeth to be founded upon three Things : First, the Demerit or Sinfulness of the Sin : Secondly, the Streightness or Narrowness of *Adam's* Person : Thirdly, the special Relation that his Posterity had to his Person.

FIRST, for the Fulness of the Demerit or Sinfulness of it. It is almost inconceivable what Aggravations it is capable of, if all its Circumstances were considered : But these I do not now purpose to insist upon.

SECT. VIII. Only I desire to mention one, which is obvious. The Sin of *Adam* hath this peculiar Burden of Sinfulness in it. The wicked Angels were intrusted but with their own Portions, and therefore when they sinned, they sinned to themselves, they sinned away and ruined only their personal Blessedness. But *Adam* had a dearer and deeper Engagement upon him : He had the Estates of all his Posterity put into his Hand ; and knew, that if he sinned and fell, he should draw thousands, thousands of Souls after him, into the same Perdition : And those such, the Things of whose Peace and Welfare, the Law of Nature itself obliged him to provide for, with more Care and Tenderneſs, than of all other Creatures whatsoever ; being those that were to be his own Children, *even Flesh of his Flesh, and Bone of his Bone*. If it be esteemed a fore Brand upon the Wicked-

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nels of *Jeroboam*, that he made *Israel* to sin: And yet this was no other making to sin, than what might have been resisted, by those that were drawn to sin by it: Then must it be a far sorer Charge upon the Sin of *Adam*, who made not *Israel* only, but the whole World to sin: And that in a Way, against which there was not the least Power in the World to make any Resistance or Opposition.

Now the exceeding Sinfulness of this Sin of *Adam* being granted, it cannot be judged any ways unequal in *God*, to inflict an answerable Measure or Weight of Punishment upon it.

SECT. IX. Consider we secondly, the Narrowness or Scantiness of *Adam's* Person, of how small Capacity his Vessel was, to contain that Fullness of Punishment which *God* might lawfully require, for the great Injury or Dishonour done unto him in that mighty Sin: And this will bring you to confess farther, that either *God* must sit down by the Loss, as we use to say, or must look beyond *Adam's* Person, for more to be joined in the Punishment with him, to supply, as it were, what was wanting in him, in that respect. In civil States, it is not more usual than reasonable, that when the Offence is of a very high Nature, as in the Case of Treason, the Punishment should not be confined to the Person of the Offender, but be farther extended, until the Quality of the Offence be someways answered. Upon this Ground of Equity, I conceive, it was, that *God* would not be satisfied with the personal Destruction of *Korab*, *Dathan*, and *Abiram*, but involved their Families, their Wives, their Sons, their little ones, in the Punishment with them. *Numb. xvi. 27, 32, 33.* with *Deut. xi. 6.* Indeed for *Korab's* Children (at least some of them) it seems from *Numb. xvi. 11.* they had withdrawn from their Father's Tent and Company, before the Judgment came, and so escaped. But the Families, Wives, Children, little ones, yea and all those Persons that were found with *Korab*, when the Stroke of Divine Recompense came, were cast together into the Scale of the Punishment, to make Weight

Weight for the Heinousness of the Sin. The like is to be conceived in the Case of *Achan's Sin*. *Josh. vii. 24, 25.* If the personal Punishments of these Men would have held out full Consideration with their Offences, it is no ways probable, but that the punishing Hand of God would have stayed there.

SECT. X. The third and last, but principal Consideration is, the peculiar Relation of the Posterity of *Adam* to his Person. His Posterity was so nearly and intirely his, when the Sin was committed, and the Judgment first poured out upon it, that they were in his Person, and as it were a Part of it. The Time was, when all Men were but one *Adam*, as *Augustine* expresseth it : * *Adam erat nos omnes. i. e. Adam was us all.* And again, *Omnes eramus ille unus Adam. i. e. We were all that one Adam.* And the whole Generation of Mankind, is but *Adam*, or *Adam's Person* expounded at large; and may with as good Propriety be called *Adam*, as the Nation of the *Jews* is often in Scripture called *Jacob*. It being then granted, first, that the Sin of *Adam* was exceedingly sinful; secondly, that his Person (properly taken) was not capable of the Fulness of that Wrath, which that Sin deserved : It cannot be thought unequal, that his Posterity should be arrested also, and taken into Communion with his Person in the Punishment inflicted; especially if we consider the peculiar Nearness and Relation between his Person and his Posterity.

SECT. XI. Perhaps there is an Intimation of all the three, in that Scripture, *Rom. v. 12. Wherefore as by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, in that (or rather, in whom) all Men have sinned.* Here is first the Demerit of this Sin implied, in that *Death* is said to enter into the World by it.

SECONDLY,

* *Augustine De Peccat. Merit. et Remiss.*

SECONDLY, it being said, that *Death being entered into the World, passed upon all Men, or over all Men*, it sheweth, that *Adam's* single Person, was not sufficient to bear the Fulness of that Punishment, which the Sinfulness of his Sin had deserved: Otherwise *Death* would have stopped there, and have passed on no farther.

THIRDLY, Where it is added, as the Reason why *Death*, being gotten into the World, passed on, and prevailed over them all, without Exception, *viz. because that in him, i. e. Adam, all Men had sinned*: This implieth, that had not Men been in the Loins of *Adam*, and had a special Relation to him, this *Death* had had no more Advantage against them, than against other Creatures.

SECT. XII. These Things then considered, it is evident, that the *Imputation* of *Adam's* Sin, or rather of the Act of *Adam's* Sin, (for otherwise it is nothing to the Purpose) to his Posterity, is not the Ground of the Punishment that is fallen upon his Posterity for it; (neither is there the least Tittle in the Scriptures founding that Way) but chiefly that special Communion they had with him in his Nature, (having then their several Beings in his Loins) and consequently in his Sin; *in whom all have sinned*. Therefore the Ground of that Punishment or Condemnation which is come upon all Men, is not the *Imputation* of *Adam's* Sin, but if any *Imputation* be in this Case, it is of every Man's own Sin in *Adam*, for it was not *Adam* alone that sinned, but *all sinned* in him.

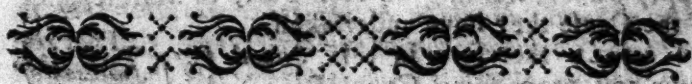
SECT. XIII. The Sum is this: 1. That the *Imputableness* of the Transgression of the Law (if it were granted) from one Person to another, doth not evince the *Imputability* of the Obedience of the Law. 2. That in Scripture, there is nothing said to be imputed to any Man but that which was his, before the *Imputation*. 3. That to impute, doth never signify the bare ascribing any Act good or bad to any Man: But a dealing by the Person, to whom the *Imputation* is made, according to the Merit or Demerit of such an Act. 4. That therefore, neither the Act of any Man's Obedience,

nor

nor Disobedience, can either in Scripture Language, or Propriety of Speech, be said to be imputed to any other than to the Persons themselves, obeying and disobeying. 5. That the Scriptures are altogether silent concerning the Imputation of Adam's Sin to his Posterity. 6. That Reason itself demonstrates, any such Imputation to be no sufficient Ground, why God in a Way of Equity, might involve Adam's Posterity with his Person, in the Punishment due to his Sin. 7. And lastly, That there are other Grounds more agreeable to Reason and to the Principles of Equity; so that there is not the least Necessity to admit the Imputation of Adam's Sin in the Sense pressed by our Adversaries.

THE Conclusion resulting from these Particulars is, that the Imputation of Adam's Sin to his Posterity, is no better Argument to prove the Imputation of CHRIST Righteousness to Believers, than the Imputation of CHRIST's Righteousness, is to prove, the Imputation of Adam's Sin: And that neither the one nor the other (in the Sense urged and opposed) have any Footing either in Reason or Religion.

The End of the First Part.



A

TREATISE

O N

JUSTIFICATION.

Part the Second.

C H A P. I.

*A brief Proposal of the Particulars in this
Second Part.*

HA V I N G brought forth our Strength, both of
Scripture and Reason, seconded with sufficient
Authorities, as well to overthrow the Conclusion set
up by the Adversary, as to establish that which we
have undertaken to prove, it remains to answer those
Scriptures and Reasons whereby they endeavour to
prove the contrary. And I shall no way dissemble

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any of their Objections, or seek to diminish the Strength of any Argument : But rather endeavour to supply what is wanting on their Part, in Maintenance of the Cause they have undertaken.

I SHALL therefore in this *Second Part*, First lay down and prove some Conclusions, which have relation to the Question, and will be as Foundations to frame Answers upon, to several Objections that may be made.

2. I SHALL lay down some Distinctions, which will make a clear Way for the Truth, through the Darkness of many Difficulties.

3. I SHALL lay down the Nature of *Justification*, and the several Causes thereof according to Scripture.

4. I SHALL briefly propound and answer the Scriptures that are conceived to make against what has been observed.

5. And lastly, I shall close the Whole, by propounding and answering the opposite Arguments.

CHAP. II.

Some Conclusions laid down, to prepare the Way for answering sundry Objections.

SECT. I. He for whose Sins a full Satisfaction hath been made (either by himself, or another for him) and accepted by him against whom the Transgression was committed, is as righteous as he that never sinned. This is evident; because there is as much Righteousness in repairing the Wrongs done to any, as in abstaining from doing wrong. He that by his Cattle, hath made Spoil in his Neighbour's

bour's Corn, and hath given him full Satisfaction for it, deals as justly and honestly with him, as he that never trespassed in that Kind.

SECT. II. There is no *Medium*, between a perfect Absolution from all Sin; and a perfect and compleat Righteousness; but he that is fully discharged from Sin, is made *ipso facto* perfectly and compleatly righteous. The Reason is evident: Nothing can diminish or prejudice the Perfection of Righteousness, but Sin; as nothing can hinder Light, but Darkness in one Degree or other, or Perfection of Sight, but Blindness in some Degree or other. So that as the Air when it is free from all Degrees of Darkness, must of necessity, be perfectly Light, and a Man that is in no degree blind, must needs be perfectly sighted: So he that is perfectly freed from all Sin, must be compleatly and perfectly righteous. The Scriptures themselves still make an immediate Opposition between the two Conditions we speak of, Sin, and Righteousness, never acknowledging, or mentioning a Third between them. *As by one Man's Disobedience (saith Paul) many were made Sinners; So by the Obedience of one, shall many be made righteous.* To find out a Third Estate between Sin and Righteousness, we must find out a Third *Adam*, from whom it should be derived.

SECT. III. *Adam*, 'till his Fall by Sin, was compleatly righteous, and in a State of Justification before God. To say that *Adam* was not perfectly righteous, and consequently in a justified State, 'till his Fall by Sin, is to place him in a State of Condemnation before his Sin. Wherever Justification and Condemnation are mentioned in Scripture, you shall find an immediate Opposition between them. But especially this appeareth from *Rom. viii. 1, 2.* compared with *Perk. 3,* and *4.* where you will find Justification described by Non-condemnation: If there were a Third State, between Justification and Con-

demnation, Non-condemnation would not imply Justification, much less be used as a Term equivalent thereto. Therefore to grant, that Forgiveness of Sin puts a Man into the same State wherein *Adam* stood before his Fall, (which is generally granted by Men of opposite Judgment, and nothing granted, but the unquestionable Truth) is to grant the Point in Question.

SECT. IV. Perfect Forgiveness of Sins, includes the Imputation or Acknowledgment of the Observation of the whole Law, even as the Imputation of the Law fulfilled, necessarily includes the Non-imputation of Sin, or the Forgiveness of all Sin, in Case any hath been committed. For how can he be said to have all his Sins forgiven, who is yet looked upon, as one that hath transgressed, any Part of the Law? And he that is looked upon, as one that never transgressed the Law, must needs be conceived as one that hath fulfilled the whole Law, which is nothing else but to have a perfect Righteousness, or (which is the same) a perfect fulfilling of the Law imputed to him. So that besides that perfect Remission of Sins, which hath been purchased by the Blood of *CHRIST* for those that believe, there is no need of (indeed no Place for) the Imputation of any Righteousness performed by *CHRIST*; because in that very Act of Remission of Sins, there is included the Imputation of a perfect Righteousness: Or to speak more properly, and with Scripture Exactness, that Act of God whereby he pardoneth Sin, is interpretatively, nothing else but an Imputation of a perfect Righteousness, or of a fulfilling of the Law. Compare *Rom. iv. ver. 6.* with *ver. 7.* and *11.* Even as that Act of the Physician by which he recovereth a Patient from his Sickness, may with full Propriety be called that Act whereby he restoreth him to his Health: And so that Act, by which the Sun dispels the Darkness, may be called that Act, by which it fills the Air with Light. And as the Physician doth not heal the Disease by one Act,

Act, and restore Health by another, but doth both by one and the same Act, healing the Disease and restoring Health: In like Manner, God doth not heal or forgive Sin by one Act, and restore or impute Righteousness by another; but by one and the same Act, doth the one and the other; Forgiveness of Sins, and Imputation of Righteousness, being but two different Names, for one and the same Thing. And as it is but one and the same Person that is sometimes called *JESUS*, and sometimes *CHRIST*, and the Person *JESUS* is sometimes called by the Name of *CHRIST*, to signify that he is an anointed one; and again *CHRIST* is sometimes called by the Name *JESUS*, to signify that he is a Saviour: Even so, one and the same Act of God is sometimes called Forgiveness of Sins, and sometimes an imputing of Righteousness; and the Forgiveness of Sins is sometimes called an imputing of Righteousness, to shew that a Man needs nothing to compleat Justification, but Forgiveness: Again, the imputing of Righteousness, is sometimes called the Forgiveness of Sins, to shew that God hath no other Righteousness to impute to a Sinner, but that which stands in Forgiveness of Sins. So that these two Expressions, imputing Righteousness, and forgiving Sin, assist one the other towards a full Explication of the Nature of that Act of God, which sometimes goeth under the one Name, and sometimes under the other.

SECT. V. If it be here demanded; But how can God be said to impute a Righteousness to a Man, which never was? I Answer, to say God cannot impute a Righteousness which never was actually performed, is to deny that he hath Power to forgive Sins. Because Forgiveness of Sin, is an Imputation of Righteousness, and of such a Righteousness, as is without Works. (*Rom. iv. 6. Rom. iii. 28. &c.*) &c. A Righteousness, not consisting of any Works performed by any Man.

SECT. VI. He that is fully acquitted from his Sins, needeth no other Righteousness, to give him a Title to Life. The Reason is evident. Death is the Wage of Sin, and of Sin only; being due to no other Creature in any other Respect, nor upon any other Term: And therefore cannot in a way of ordinary Justice be inflicted upon any Creature, but for Sin.

He then that is free from Death, and no ways obnoxious thereto, cannot but have a Right to Life; there being no middle Condition between Death and Life. *Adam* while he was free from Sin, had a Title to Life, yea, and had the Possession of it; though he had not yet performed the Law, either by himself or any other for him, in any such Sense as is contended for by some, as of absolute Necessity to give a Title to Life: And if he had not a Right to Life by his Freedom from Sin, but was to purchase it by an actual fulfilling of the Law, I ask, what Quantities of Obedience to the Law he must have paid, before he had made this Purchase, and how long he must have obeyed the Law, before this Title to Life would have accrued unto him? For had he lived a Thousand Years in his Integrity, without the least Touch of Transgression, he had still been a Debtor of Obedience to the Law, upon the same Terms, that he was at the Beginning, and the least Interruption in the Course of his Obedience, had been the Forfeiture of that Life. So then this also is unquestionably true, that there needs no other Righteousness, but the Forgiveness of Sin, to give a Man a clear Title to Life.

SECT. VII. That Satisfaction which *CHRIST* made to the Justice of God for Sin, and whereby he procured Remission of Sins, (or perfect Righteousness) for those that believe, consists in that Obedience which he performed to that peculiar Law of Mediation which God imposed upon him (which we commonly, though perhaps not altogether so properly call his passive Obedience,) and not at all in that Obedience which

which he exhibited to the moral Law. This is evident; because nothing can be satisfactory to divine Justice for Sin, but that which is penal; *without shedding of Blood*, (saith the Apostle, *Heb. ix. 22.*) *there is no Remission*, and consequently no Satisfaction: Now that the Obedience which CHRIST exhibited to the moral Law, was no ways penal, is evident from hence: Penal in Respect of his Godhead it could not be, the divine Nature being not capable of Punishment. Again, in Respect of his human Nature, this Obedience could not be penal, because it was required of Man in his Innocency, even of *Adam* before his Fall; yea, and still lieth, and shall lie to the Days of Eternity, upon Men and Angels, in their glorified Conditions. Love (which the Apostle affirmeth to be the fulfilling of the Law) never faileth. Therefore to make Obedience to the moral Law penal, is to affirm, that Man was punished, and that by Appointment from God, before he sinned, and that the glorified Saints and Angels, yea and JESUS CHRIST himself, are now punished in Heaven.

BESIDES, the Scriptures themselves no where ascribe this Satisfaction, or the Work of Redemption, or any Part or Degree of it, to the Holiness, or active Obedience of CHRIST, but still to his passive, See *Rom. iii. 25. Rom. v. 6, 8. 2 Cor. v. 21. Eph. i. 7. Eph. ii. 16. Col. i. 14. Heb. ii. 14. Heb. ix. 12, 14, 26. Heb. x. 10. 1 Pet. ii. 24. 1 Pet. iii. 18. 1 John i. 7. Revul. i. 5. &c.*

* If CHRIST had fulfilled the Law in our Stead, till the utmost Period of his Life, there had been no Necessity of his dying for us. There is no Light clearer than this. For if we stand before God, by Virtue of the perfect Obedience of CHRIST imputed to us as our own,

* *Quod una obedientia activa, aut sanctitati naturae, meritum justitiae accedunt, meritum Christi sine dubio inane reddunt. Par. de Justit. Christi Activa & Passiva. p. 181, 182. Dum ista pronunciata, Christus sanguinis effusione redemit nos ab execratione legis, & Christus obedientiam praestitit pro nobis, implicat contradictionem. Piscator.*

own, perfectly righteous, we are no more obnoxious to the Curse of the Law, and consequently have no Need of any Satisfaction to divine Justice, nor of any Remission of Sins by Blood. There needs nothing more to a perfect Justification, than a perfect Righteousness, or a perfect fulfilling of the Law: This the Apostle clearly layeth down, *Gal. ii. 21. If Righteousness be by the Law* (whether performed by ourselves, or by another for us,) *then CHRIST is dead in vain.* This Proposition is so clear, that both *Piscator* and *Pareus* heretofore, and *Mr. Gataker* of late, have not simply affirmed, but with more than an ordinary Confidence avouched; that to hold an Imputation of the Active Obedience of CHRIST, amounts to no less than an abrogation of his Death.

SECT. VIII. That Union and Communion which Believers have with CHRIST, doth no ways require any such Imputation of his Righteousness to them. That Union and Communion which the Wife hath with the Husband, doth not require, that whatsoever the Husband hath should be imputed to the Wife, or that the Wife should be reputed to have whatsoever the Husband hath. The Wife is not reputed wise, because the Husband is wise; she may be weak notwithstanding, and justly so reputed: Neither is the honesty of the Husband, so imputed to the Wife, that she must be reputed honest. Neither doth the Union and Communion which the Members of the Body have with the Head, necessarily require, that whatsoever the Head hath or doth, should be imputed to all the Members respectively. The Eyes which are in the Head, are not imputed to the Hands or Feet, nor the Ears which grow upon the Head, imputed to the Heels, nor the Actions of Seeing and Hearing, the one performed by the Eyes, the other by the Ears, imputed to the Arms or Legs; so that these should be said either to see or hear. In like Manner, there is not the least Pretence, to build a Necessity of the Imputation of CHRIST's Righteous-

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ness to Believers, upon that Union and Communion which they have with him; or to conclude, that because Believers have Union and Communion with CHRIST, therefore his Righteousness must be theirs in such a Sense, that they may be constituted righteous therewith. May it not be said with as much Reason, that because Believers have Union and Communion with CHRIST, therefore his Soul and his Body must be imputed to them; yea and his Wisdom, and Power, and Glory, so that they are esteemed by God as wise, as powerful, as glorious as CHRIST himself is?

SECT. IX. That Union and Communion which Believers have with CHRIST, are abundantly made good in these Particulars. 1. By Virtue of this Union and Communion with him, they are actual Members of that mystical Body, whereof he is the Head. 2. They are Partakers of the same Spirit with him, who dwelleth in them as he dwelleth in CHRIST himself. 3. They have Fellowship in the same Fruits of the Spirit with him. 4. They have Fellowship in that Redemption, which he hath purchased with his Blood. 5. They have special Interest in his infinite Wisdom and Power, as in all his other Perfections, whereby he is both able, and willing to do marvellously for them, and to advance the Things of their Peace. 6. They have a compleat Right and Title to that immortal Inheritance, which is reserved in Heaven. 7. They have Communion and Fellowship with God himself, and special Interest in his Love. 8. And lastly, they have Fellowship one with another, and are dearly and deeply interested in the Affections one of another. So that to deny the Imputation of CHRIST's Righteousness, is no more to deny their Union and Communion with CHRIST, than to deny that the Miracles which CHRIST wrought are imputed to us; or than to deny that a Man seeth with his Hands, or heareth with his Heels, is denying that the Members of the Body have any Union or Communion with the Head.

SECT. XI. The Sin of Adam is no where in Scripture said to be imputed to his Posterity: Neither can any

any other Imputation thereof be proved, either by Scripture or sound Reason, than that which stands, either in a Communion of all his Posterity with him therein: (the second *Adam* only excepted) or else in a Propagation of his Nature defiled therewith; or lastly in that Punishment or Condemnation that is come upon the World by it. But as for any such Imputation of it, by Virtue whereof, precisely considered, all his Posterity were made formally Sinners, neither do the Scriptures acknowledge, nor sound Reason admit. The former Clause of this Conclusion is unquestionable. The Scriptures wheresoever they speak of *Adam's Sin*, and the Relation of it to his Posterity, wholly abstain from the Term of Imputation, neither do they use any other Word of like Signification with it, at least in that Sense, wherein it is so frequently used in this Controversy. But first, they acknowledge a Communion between *Adam* and his Posterity in this Sin, in Respect whereof, the Sin may as well be attributed to any, and to all of his Posterity, as to *Adam* himself; as *Abraham's* Act of paying Tythes to *Melchisedech*, is ascribed to *Levi*, being in his Loins, as well as to *Abraham* himself. And *Levi* also, (saith the Holy Ghost, *Heb. vii. 9.*) *which receiveth Tythes, paid Tythes in Abraham*. The Truth and Propriety of which saying, he makes good by this Demonstration. For he was yet in the Loins of his Father *Abraham* when *Melchisedech* met him. It is not here said that *Abraham's* paying Tythes, was imputed to *Levi*, but that *Levi* himself payed Tythes (in that Act of *Abraham's*) as well as *Abraham*. So that this Act, was as well *Levi's* Act, as *Abraham's*, and is imputed to him not as *Abraham's* Act, but his own. In like Manner the Scripture plainly affirmeth, that all *Adam's* Posterity sinned in *Adam* (in that first Sin of his) *Rom. v. 12.* but it no where affirmeth, that *Adam's* Sin is imputed to them. Their own Sin in *Adam*, may with good Propriety of Speech, be said to be imputed to them: But that *Adam's* Sin, otherwise than as it was theirs, as well as his, by Reason of that Subsistence they had in his Loins, should be imputed to them, hath

hath neither Ground in Scripture, nor Consistence with Reason.

2. *Adam's* Sin has Reference to his Posterity, in Matter of Defilement, and consequently of Guilt and Punishment, by natural Propagation from him. *Adam's* Person, the Fountain of all his Posterity, being corrupted and poisoned with him, except God should have wrought miraculously, either by a thorough purging of the Fountain, before any Stream issued from it, or by dis severing the Poison from the Waters, in the very Moment of their issue, (neither of which he was any way bound to do) could not but send forth Streams of like Defilement with the Fountain itself. This the Scripture plainly teacheth.

Who can bring a clean Thing out of an unclean? not one, Job. xiv. 4. So our Saviour, *John. iii. 6. That which is born of the Flesh [corrupted and weakened by Sin] is [by the Course of Nature, whereunto God himself hath righteously consented] Flesh.* i. e. A Creature or Thing of the same sinful and weak Nature. And (to forbear other Texts) the Apostle, *Rom. v. 19. expressly affirmeth, that by the Disobedience of one many were made Sinners:* Not by the Imputation of the Act of his Sin to them (this is neither Scripture, nor good Reason) but by corrupting and defiling his own Person, by Reason whereof, all that are born of him in a way of natural Propagation, must needs be born Sinners.

3. DEATH and Condemnation are justly come upon the World, not so much (to speak properly) for *Adam's* Transgression, as by *Adam's* Transgression; partly as this Transgression of his was the Sin and Transgression of the World, partly as by Means of this Sin, the World, I mean all the Sons and Daughters of Men, born into it, are become personally and compleatly sinful. In this Sense, it is said, that by the Offence of one Death reigned (*viz. over all*) by one, *Rom. v. 17. And so that Death passed over all, in that all had sinned, ver. 12. And again, that Judgment came by one into Condemnation, ver. 16. And that all*

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Men by Nature are Children of Wrath, &c. Eph. ii. 3. If Men can find any Propriety in the Word *Imputation*, to signify any of these three Considerations, let the Sin of *Adam* be said to be imputed to his Posterity, I shall no way contradict it: But for any such Imputation, as is pressed by many, by which Men should be made formally Sinners before God, and the Sin no ways looked upon as theirs, but only by Means of such Imputation, I neither find the Scriptures affirming, nor am otherwise able to comprehend it.

SECT. XI. Though Justification and Salvation came by the second *Adam*, as Condemnation and Death came by the First, yet are there many different Considerations between the bringing in of Salvation by the one, and of Condemnation by the other. The Apostle himself instances in two Particulars wherein they differ greatly, *Rom. v. 15, 16.* And besides these there are many others. As First, the Sin of *Adam* by which he brought Condemnation upon the World, was as well the Act of all his Posterity as his own, in which Respect they may as truly be said to have brought Condemnation upon themselves, as *Adam*; but that Obedience, by which *CHRIST* brought Salvation into the World, can with no Propriety be said to have been theirs, or performed by them, who are saved by it, so that these cannot now be said with any more Truth to have saved themselves, than if they had not been saved at all. It is said indeed, that God was in *CHRIST* reconciling the World unto himself, *2 Cor. v. 19.* But it is no where said, that the World was in *CHRIST* reconciling itself unto God. 2. *Adam* by his Sin brought Condemnation upon those who were in his Loins, and had a natural being in him: But *CHRIST* by his Obedience brought Salvation unto them, that had no such Relation to him, nor any being in him, either natural or spiritual; (which is by Faith) but were wholly Aliens and Strangers from him, yea and Enemies to him. 3. All those

those that are condemned by *Adam* had their being in him, at one and the same Time. *Cain* was not in *Adam* before *Judas*, nor *Judas* after *Cain*. But among those that are saved by *CHRIST* there is a difference of Time in Respect of their ingrafting into him : Some are sooner, and some later in him. *Andronicus* and *Junia*, *Paul's* Cozens, were in *CHRIST* before him. *Rom. xvi. 7.* 4. That Disobedience of *Adam* by which he brought Condemnation upon the World, was active ; but that Obedience by which *CHRIST* brings Salvation to the World, is passive, as hath been already proved, and may farther appear by comparing, *Rom. v. 19.* with *Phil. ii. 8.* &c. 5. Lastly, the whole Weight of the Redemption of the World by *CHRIST*, depended upon the Merit of that Obedience of his by which it was procured ; and not at all upon any Relation of those to him, or seminal Involution or Comprehension in him, for whom it was procured. But the Burthen of the Condemnation coming by the Transgression of *Adam*, depended not only upon the Demerit of the Transgression, but upon the Relation of those to him who were condemned by him, as having a true seminal Being in his Loins, when he transgressed. So that though the Sin of *Adam* had been of less Demerit in the Sight of God than it was, yet might *Adam's* Posterity justly have been involved in the same Condemnation by it, wherein now it is. But if the Obedience or Sufferings of *CHRIST* had been of less Value than they were, the Redemption of the World, could not have been obtained by them.

SACR. XII. Hence the different Manner of the Scriptures speaking of the one and of the other, is very considerable. When it speaks of the Redemption or Justification by *CHRIST*, it useth an Expression importing the Worth of *CHRIST* in his Sufferings, as where God is said for *CHRIST's* Sake, to have forgiven us our Sins, as *Eph. iv. 32.* But when it speaketh of the Condemnation of the World

by *Adam*, it no where saith, that God for *Adam's* Sake, subjected the World to Death and Condemnation: But only thus, *By one Man Sin entred into the World, and Death by Sin*, Rom. v. 12. And again, *through the Offence of one many are dead*, ver. 15. Again, *By one Man's Offence Death reigned by one*, ver. 17. Still using Expressions which do not necessarily import the Sin of *Adam* to have been the meritorious Cause, (though this be not denied) but rather the instrumental Cause of this Condemnation. It is true, the Virtue of the passive Obedience of CHRIST itself, whereby the Salvation of the World is purchased, is many Times expressed by the same Particles of Speech *By*, and *Through*, as Rom. v. 11. *By whom we have received the Atonement*. But there is nothing more frequent in Scripture, than to speak that sparingly and in general Terms in one place, which it speaketh fully, and with exactness, in another. When we have Expressions that are fuller, and more distinct in any Place, we are not to confine our Apprehensions to those that are lower and more general. As in the Case in hand, the more frequent Expressions are, that, *by CHRIST or through CHRIST*, and so *by his Blood, or through his Blood*, we have Redemption, or Remission of Sins: Yet must we not from hence conclude, that therefore CHRIST, or his Blood are barely an instrumental Cause of Redemption, and have nothing of Merit in them, because these Particles, *by* and *through*, usually signify an instrumental Efficiency, and no more. For the Scripture elsewhere supplieth that which is wanting in such Expressions, and represents to us that peculiar Kind of Efficiency, which we call meritorious in CHRIST and his Sufferings. And had it been simply the demerit of *Adam's* Sin, that had brought the Condemnation upon his Posterity, there can hardly a Reason be given, why the Sin of the Angels that fell, should not have brought the like Condemnation upon their whole Creation: Because doubtless the Sin of these Angels, was as full of Provocation, as the Sin of *Adam* was.

AND

AND doubtless the Consideration of that Difference between the first and second *Adam*, which we have in hand, I mean in respect of the great Disproportion between the Demerit of the one, and Merit of the other, is the Ground of that comfortable Difference between them, wherein the Apostle so triumpheth, *Rom. v. 15. But not as the Offence, so also is the free Gift, viz. in respect of the Efficacy in the one to condemn, and in the other to justify and save.* There is a great Difference between them in this regard; *For if through the Offence of one, many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man JESUS CHRIST, hath abounded unto many.* If the Sin of *Adam* hath been able to involve many, i. e. His whole Posterity, all that shall be born of him, in Death and Condemnation; much more the Grace, i. e. the gracious Purpose of GOD towards Men, and the Gift by that Grace, Justification, by such a Man as JESUS CHRIST, who is both GOD and Man, doth abound unto many, i. e. doth justify and save with far greater Efficacy, all those that by spiritual Regeneration and true Faith descend from him.

THERE being these Differences between *Adam*, in his condemning the World, and CHRIST in his saving it; it is evident that all such Arguments as are drawn from the Agreement between them, are invalid and insufficient, except they have some other Foundation to bear them.

SECT. XIII. That which makes true Faith instrumental in Justification, is nothing that is natural to it, but somewhat that is extrinſical, viz. The good Pleasure, and Appointment of GOD. Therefore it is unquestionably evident, that Faith doth not justify, as it relates to CHRIST, or as it apprehends him, or Redemption by him, because all these Properties or Acts, are natural to Faith, and that Faith which hath not or doth not all this, is no true Faith: Wherefore, if Faith justified, by virtue of any of these, it would justify by itself, or by some Quality, or Act that is proper to

it, or inherent in it. Hence it is that Scripture still suspends the justifying Power of Faith, upon the Will, free Grace, and good Pleasure of God, but never upon any Act or Quality proper to itself. *This is the Will of him that sent me, (saith our Saviour, John. vi. 40.) that every Man that seeth the Son, and believeth in him, should have everlasting Life.* I might add many other Scriptures, as *John. i. 12.* where it is said, that to those that received CHRIST, i. e. that believed in him, God gave the Power or Prerogative to be his Sons, i. e. decreed that such should be Sons unto him, and by virtue of such a Decree, really made them such upon their believing; which clearly shews, that believing in CHRIST, as such, doth not make a Son of God, but receives this Power or Prerogative by especial Gift from God.

BUT when I deny that Faith justifieth as it layeth hold on CHRIST, I am far from conceiving that any Faith can justify, but that which layeth hold on CHRIST; yea, I verily believe, that whereas there are many other Acts of Faith besides laying hold on CHRIST, as to comfort and strengthen and purify the Hearts of those that believe, yet that Decree or good Pleasure of God, which (I conceive) makes Faith justifying, concurs with it towards this great Effect, only in that Act of laying hold on CHRIST, and not in any of the other. So that, in this Sense, I grant and hold that Faith may be said to justify, as it layeth hold of CHRIST comparatively, viz. as this Act of Faith is distinguished from those other Acts which it likewise produceth: It doth not justify either as it comforts, or as it purifies the Heart, but only as it relateth to CHRIST, and layeth hold on him. This only I deny, that this Act of Faith, whereby it layeth hold on CHRIST, hath that inherently in it, or any otherwise, than from the Will and good Pleasure of God, which makes it available to Justification.

SECT. XIV. It hath no Foundation, either in Scripture or Reason to say, that CHRIST by any Imputation of Sins was made *formally* a Sinner: Or, that

that Sin in any other Sense was imputed to him, than as the Punishment due to it was inflicted on him. So Bishop *Davenant* makes the Imputation of Sin to CHRIST, to stand in the Translation of the Punishment of Sin upon him. And in another Place, CHRIST *was willing so to take our Sins upon him, as not to be made a Sinner hereby, but a Sacrifice for Sin.* So that if the Men with whom we have to do in this Business of Imputation, would but stand their own Ground, and walk peaceably with their own Principles, we should soon compromise. For their great Maxim is, that in that Manner wherein our Sins are imputed to CHRIST, in the same CHRIST's Righteousness is imputed to us. If so, then we are not made formally righteous by any Righteousness of CHRIST imputed to us, because CHRIST was not made *formally* a Sinner by any Sin of ours imputed to him.

SECT. XV. Faith doth not only declare a Man to be in a justified State, but is the Means by which Justification is obtained; so that no Man is justified in the Sight of GOD, until he obtains this Grace by believing. This is the constant Doctrine of the Scriptures: And there is not one of our reformed Divines that opposes it. *We conclude, (saith the Apostle,) that a Man is justified by Faith, without the Works of the Law,* Rom. iii. 28.

SECT. XVI. The Sentence or Curse of the *Law*, was not properly executed upon CHRIST in his Death; but this Death of CHRIST was a Ground, whereupon GOD dispensed with his *Law*, and let fall the Execution of the Penalty or Curse therein threatned. In this Sense indeed CHRIST may be said to have suffered the Penalty or Curse of the *Law*. First, it was the Curse or Penalty of the *Law*, now ready to be executed upon all Men for Sin, that occasioned his Suffering. Had not the Curse of the *Law* been incurr'd by Man, CHRIST had not suffered at all. Again 2dly, (and somewhat more properly) CHRIST may be said

to have suffered the Curse of the *Law*, because the Things which he suffered, were of the same Kind (at least in Part) with those which God intended, by the Curse of the *Law*, against Transgressors, namely *Death*. But if by the Curse of the *Law* we understand either that intire System of Penalties, which the *Law* itself intends in the Term *Death*, or the Intent of the *Law*, touching the Quality of the Persons, on whom it was to be executed; in neither of these Senses did CHRIST suffer the Curse of the *Law*; neither ever hath it, nor ever shall be suffered, by any Transgressors of the *Law* that shall believe in him. So that God required the Death and Sufferings of CHRIST, not that the *Law* properly, either in the Letter or Intention of it might be executed, but on the contrary, that it might not be executed upon those that believe.

C H A P. III.

Some Distinctions necessary for the farther understanding the Question, and the clearing of many Difficulties.

SECT. I. The Word *Justification* is taken in a double Sense; either *actively*, or *passively*: In the *active* Signification it usually signifieth that Act of God, whereby he *justifieth*, i. e. absolveth a believing Sinner from the Guilt of, and Punishment due to, his Sins. It may, in this Signification, signify also any Act of any other efficient Cause (of which Kind there are many) whereby it contributes any Thing towards the *Justification* of a Sinner.

In the *passive* Sense, *Justification* may signify the Effect itself, or any or all the former Actions, but most properly

properly that compleat Effect wherein all their several Influences center, *viz.* that Alteration which is made in the State of a Person, when he is *justified*: Which standeth in this, that whereas he was before under the Guilt of Sin, and liable to Condemnation, now he is a free Man, acquitted and discharged from both.

SECT. II. *Justice* or *Righteousness* hath several Acceptations in Scripture. When it is attributed to God, it signifies sometimes, that universal and absolute Holiness of his Nature, which maketh him infinitely averse from doing any Thing contrary to the Rules of *Justice* and *Equity*, and inclines him to do all Things agreeable hereunto. Sometimes it signifieth, what we commonly call *Truth* or *Faithfulness*, in keeping Promise. Thirdly, it signifies that gracious Disposition towards his People, by which he is still inclineable, to do them good, to support them in Trouble, or to deliver them out of Trouble: And this is the most frequent Signification of the Word. Thus *Psal. cxlv. 7. They shall abundantly utter the Memory of thy great Goodness, and shall sing of thy Righteousness*, that is, of thy Clemency and Grace towards thy People. It sometimes means Fourthly, his Way or Method of *Justification*. Thus *Rom. iii. 21. The Righteousness of God which is without the Law*, (*i. e.* the Way God hath found out for the *Justification* of Men, which consists not in the Observation of the Law) is said to be *manifested, being witnessed by the Law*, the writings of Moses, and the Prophets. So the Verse following: *The Righteousness of God, which is by the Faith of Jesus Christ*. In the like Sense the Word is also used *Rom. i. 17. Rom. x. 3*. In all which Places, by the *Righteousness* of God, is meant that way of *Justification*, which God himself out of his special Wisdom and Grace hath found out, being far differing from that way of *Justification*, which the Thoughts of Men run so much upon, *viz.* by the Works of the Law. In the same Kind of Expression, Men's own *Righteousness*, signifies (*Rom. x. 3.*) that Way or Means by which they seek to be *justified*.

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IN the sixth Place, I conceive that sometimes, God's Severity against Sin and Sinners, is expressed by this Word, *Righteousness*. In this Sense the Word may well be taken, *Rom. iii. 25, 26. &c. that he might be just, and a Justifier of him that believeth in JESUS.* That is, that God might appear to be a severe Judge and Punisher of Sin, and yet *justify* and acquit all those from Sin who believe in JESUS. Seventhly, CHRIST himself sometimes seems to be called the *Righteousness* of God, as he is the great Author or Mediator of that *Righteousness* or *Justification* which God vouchsafeth to the World. Lastly, the Company of those that are made *righteous* or *justified* by God through CHRIST, are called the *Righteousness* of God: *2 Cor. v. 21.*

SECT. III. Again secondly, this Word *Justice* or *Righteousness*, when applied to Men, sometimes signifieth, that general Frame of Heart, consisting of all those holy Dispositions which are found in some Degree, in every Child of God: It signifies Secondly, the Fruits, Works, or Actions, arising from such a Frame of Heart. Thus it is used *Act. x. 35. 1 John iii. 7.* and elsewhere. It means Thirdly, that particular Disposition, which inclineth a Man to deal uprightly with all Men, together with the Fruit of such a Disposition. Fourthly, *Justification* itself, (in the *passive* Sense,) is sometimes expressed by the Word, *Righteousness*. Thus *Gal. ii. 21. If Righteousness (Justification) come by the Law, by the Works of the Law, then CHRIST is dead in vain.* So *Rom. x. 4. CHRIST is the End of the Law for Righteousness (i. e. for Justification) to them that believe.* Thus also, to make *Righteous* and to *Justify*, are the same: Compare *Rom. v. ver. 19. with ver. 18.* Fifthly, sometimes CHRIST himself is (by an Ellipsis of the Efficient or procuring Cause very usual in Scripture) called the *Righteousness* of Men, i. e. the Author or Procurer of their *Justification* or *Righteousness*: as *Jer. xxiii. 6. 33. 16. &c.* By the same Figure of Speech, he is elsewhere called *our Hope, our Life, our Sanctification, our Redemption, &c. i. e. the Author, and Procurer of all these respectively.* Sixthly, by a meto-

metonymy of the Cause for the Effect, or of the Antecedent for the Consequent, (a common Dialect also in Scripture) as well the Benefits and Rewards of a Man's *Righteousness*, in the first and third Acceptation of the Word, as the Blessings that accompany the *Righteousness* which we have in our *Justification*, are sometimes expressed by the Term *Righteousness*. Thus *Job. xxxiii. 26.* God will render unto Man his *Righteousness. i. e.* will reward every Man's Uprightness with suitable Blessings. So *Psal. cxii. 9.* His *Righteousness* remaineth for ever, *i. e.* the Praise and Rewards of his *Righteousness* shall be durable and lasting. Seventhly, the Word *Righteousness*, in some Construction hath no precise Signification, distinct from the Word with which it is joined, but together with that Word makes a Signification of one and the same Thing. Thus in the Phrase of *imputing Righteousness*, (*Rom. iv. 6, 11. &c.*) the Word *imputing* doth not signify one Thing, and *Righteousness* another, but together they signify one and the same Act of God, which we call, free *justifying*: So that to *impute Righteousness*, is nothing else but freely to *justify*: and *Righteousness imputed*, free *Justification* (*passive.*) Many other Instances might be given in several Forms of Speech, the true Sense whereof is not to be gathered from the proper Signification which the Words have severally in other Constructions, but from the joint Aspect of them in that Phrase.

THE Word *Righteousness*, according to the Propriety of the Hebrew Tongue, which often useth abstracts for concretes, signifieth sometimes a Society or Company of *justified ones*, sometimes of just or upright ones. In the former Sense you have it, *2 Cor. v. 21.* That we might be made the *Righteousness* of God in him. *i. e.* a Company of *justified Persons*, made such by God, through JESUS CHRIST. In the latter Sense you have it *Isa. lx. 17.* where God promiseth to his Church and People to make their *exactors Righteousness*, *i. e.* Men that should deal righteously. In this dialect of Speech, *Poverty*, (so it is in the Original) is put for a Company of poor Men, *2 Kings xxiv. 14.* So *Captivity*, for a Company of Cap-

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trives, 2 *Chr.* xxviii. 5. *Deut.* xxi. 10. and in sundry other Places. So again, *Circumcision for circumcised*, *Pbil.* iii. 3. *Election for elected*, *Rom.* xi. 7.

So that in the Question in hand, great Care must be had, that we be not intangled by the various Significations of the Word, *Righteousness*, which without much Heedfulness, may occasion our Stumbling.

THE *Righteousness* of CHRIST is twofold : The one, • *Divines* call the *Righteousness* of his Person : The other, the *Righteousness* of his Merit. § The *Righteousness* of his Person is that, whereby he is himself *righteous* : The *Righteousness* of his Merit, that, whereby he *justifieth* others. The former consisteth partly of that Integrity which was in him, partly of that Obedience which he performed to the *Moral Law*, or that Law which is generally imposed upon all Men. The latter, of that Obedience which he performed to that *peculiar Law* of Mediatorship, which was imposed upon him alone, and never upon any Man besides. For it is evident that CHRIST both did and suffered many Things, not simply as he was Man, but as he was Mediator : Especially his voluntary Submission to Death, for the Ransom of the World. If CHRIST had been bound, by the *Moral Law*, to die, his Death had been ineffectual for others : † For certain it is, that no Man discharge another Mans Debt, by paying his own. Besides, he that maintaineth, that CHRIST was bound by the *Moral Law* to die, saith (in effect) that if he had not died he

* See *Pareus De Iusti, Christi Activ. et Passiv.* P. 180. Dr. *Prideaux Lect. 5. de Iustifi.* P. 162. Mr. *Bradshaw Justifica.* P. 68, 69. &c. Mr. *Forbes, Justifica.* c. 25. P. 111, 112. &c.

§ *Obedientia Christi duplex est, altera, quam vi legis communis, qua creatura rationalis, verus homo cum esset; altera, quam vi legis de mediatione peculiaris, sive pacti de redemptionis negotia in illi, quam generis humani Mediator et Redemptor, Deo Patri, debuit et exhibuit, Gataker against Gomarus, P. 4. See further P. 15. et P. 25. ibid.*

† Qui obedientiae activae aut sanctitati naturae, meritum iustitiae ascribunt, mortem Christi sine dubio inanem reddunt. *Pareus De Iustici. Christi. Activ. and Passiv.* P. 181. 182. &c.

he had been a Sinner, and so abaseth to the Dust the Infiniteness of that Grace, which he manifested to the World, by dying for it.

THE Truth and Necessity of this Distinction, might be evinced from many Scriptures, particularly *Isa. liii. 11. 2 Cor. v. 21. Heb. vii. 26. Heb. ix. 14. 1 Pet. iii. 18.* By all which Passages it is evident, that CHRIST doth not *justify* others by the moral *Righteousness* of his Person whereby himself was made *righteous*, but by that other *Righteousness*, which we may call *mediatory, satisfactory, passive, or Meritorious*; and yet that this *Righteousness* itself could have done nothing, but upon presupposal of the other.

Pareus observes, touching this Distinction, *the neglect hereof causeth much Confusion, and incumbeth the Doctrine of Justification with many Difficulties and Inconveniences, and renders it hardly defensible against the Papists and other Adversaries of it.* Therefore in managing the present Question about *Imputation*, special care must be had, that we neither use ourselves, nor admit from others, these Words, *the Righteousness of CHRIST*, but with an Eye to this Distinction.

SECT. IV. A Thing may be said to be *imputed* to a Man in several Respects. First, a Man's own Acts whether good or evil, are said to be *imputed* to him, when he is simply, and without Reference either to Reward or Punishment, reputed or pronounced the Doer of them. In this Sense, as well the *Active* as *Passive* Obedience of CHRIST, are by GOD *imputed* to CHRIST himself, and to no other; and the Sins of Believers, to themselves that have committed them, and to none other.

SECONDLY, a Man's doings whether good or evil, are said to be *imputed* to him, when he is either rewarded, or punished because of them. In this Sense *Shemei* requests *David*, that he would not *impute* Folly to him, that is, that he would not punish his Folly. So the Sins of Unbelievers may be said to be *imputed* to them,

when

when they are punished by God in this World, or the next for them.

THIRDLY, Another Man's Offence may be said to be *imputed* to us, when either we are looked upon as Advisers, or Furtherers of him therein, or are punished, as if we had been accessory thereto: And so another Man's Virtue, Learning, Valour, may be said to be *imputed* to him, who is looked upon, as the Author, Teacher, or Incourager of the other, in any of these. In this Sense the fair Carriage of King *Joash* towards the beginning of his Reign, may be *imputed* to *Jehoiada* the Priest, 2 *Kings*. xii. 2. with 2 *Ch.* xxiv. 2. Thus the Knowledge and Courage which were found in *Peter* and *John* are (in Effect) *imputed* to CHRIST by the Priests and Rulers, *Acts*. iv. 13. In this Sense also the Victory won by the Soldiers, is oft *imputed* to the General.

FOURTHLY, one Man's Wickedness, may be said to be *imputed* to others, when they are punished in consideration thereof: As on the contrary, a Man's virtue or well-deservings, may be said to be *imputed* to others, to his Children, or Kinsfolk, when they are well dealt with, because of their relation to such a Man. In this Sense *David* *imputed* *Jonathan's* Kindness to *Mephibosheth* his Son, when he persecuted him to Honour, in consideration thereof: And so the wicked Act of those that accused *Daniel*, may be said to have been *imputed* to their Wives and Children, by the King, when he caused them also to be cast into the Lions Den. In this Sense of *Imputation* (and in this only) the Sins of Men may be said to be *imputed* to CHRIST, viz. because he suffered the Things which he did suffer, in consideration of them: And these Sufferings of his may be said to be *imputed* to us, because we are rewarded, that is, *justified* and saved in consideration of them. But that either our Sins, should be said to be *imputed* to CHRIST, because he is *reputed* by God to have committed them, or that his *Righteousness*, whether *Active*, or *Passive*, should be said to be *imputed* to us, because we are *reputed* by God to have done or suffered

the one or the other, * hath no Foundation either in Scripture or Reason.

SECT. V. Fifthly, a Thing may be said to be *imputed* to a Man when he is dealt with, as if he had some Qualification in him, whereto there are special Privileges belonging, when yet he hath not that Qualification, but comes to the Privileges some other Way. In this Sense *Righteousness* is said to be *imputed to him that believeth*. Rom. iv. 6, 11, &c. that is, he that truly believeth in CHRIST, is looked upon by God, and partly hath, and partly shall have all the Privileges which belong, by Covenant, to a perfect *Law-Righteousness*, though there be no such *Righteousness* found in him; because CHRIST by his Death hath purchased a Right for him to these Privileges, which are actually given him on his believing. So that to say, God *imputeth Righteousness to a Man*, is but in Effect to say, that God looks upon him with the same Favour, wherewith he would look upon him, if he were properly and legally *righteous*, and intends all the farther Privileges of such a *Righteousness* unto him.

SECT. VI. There is no Term belonging to the Doctrine of *Justification*, more incumbered with Variety of Significations than this of *Imputation*, and consequently more obnoxious to Mistake. There is scarce any Proposition, wherein this Word is used indefinitely, but may both be granted and denied, according to the different Sense thereof. For Example, such Propositions as these: *The active Obedience of CHRIST is imputed; The active Obedience of CHRIST is not imputed: The passive Obedience of CHRIST is imputed; The passive Obedience of CHRIST is not imputed, &c.* are either true or false, according as the Word *imputed*, is understood in them.

Therefore

* In this Sense the Imputation as well of the Passive, as Active Obedience of CHRIST, are elsewhere denied in this Treatise. See Part I. Ch. ix. Sect. iv. &c.

Therefore special Care must be had how this Word passeth, or is admitted in the present Controversy.

SECT. VII. Obedience to the *Moral Law* may be said to be required of Men in two Respects : First, by way of *Justification*, that a Man may be esteemed *righteous* by God, and have the Privileges of *Righteousness* conferred upon him. Secondly, by way of *Sanctification*, that he may express his Subjection to God, and his unfeigned Desire of pleasing him in all Things. In both Respects this Obedience was required of Man in his State of Innocency, and is still required of the Holy Angels, yea, and was required of the LORD JESUS himself. Compare *Mat. iii. 16.* with *John. xv. 10. &c.* But since the Fall of Man, it is not required of him, by way of *Justification*. This is evident from these two Considerations. First, because a Man once failing in the least Point of Obedience (as all Men did in the Fall) is not capable of any such Obedience to the *Law*, whereby he may be *justified*; no, though he should keep the Law with all possible Exactness ever after to the World's End; The Condition of a legal *Justification* being, that a Man must *continue*, from the first Entrance upon his Being, to the End thereof, in all Things that are written in the *Law* to do them. Secondly, because God hath opened another way for the *Justification* of Sinners, viz. *Faith* in CHRIST, and he never sets up one way against another. Therefore to affirm, that the fulfilling of the Law is required of any Man either by himself or by another in his Stead, for his *Justification*, is to affirm, either that a Man that hath sinned, hath not sinned, or that that which God hath said, he hath unsaid.

SECT. VIII. CHRIST may be said to have kept the Law, in Reference to our *Justification*, in a double Sense, either 1. for us, or 2. in our Stead. In the former Sense, it may be admitted, that CHRIST kept the Law for our *Justification*, but not in the latter. The former only imports, that this Obedience of his had an Influence on our *Justification*, and did contribute what was of absolute Necessity

Necessity thereto : The latter Sense imports, that the keeping the Law, was primarily required of every Man for his *Justification*, since the Fall, and that God, in Respect of the personal Disabilities of Men for this, sent his Son to perform it in their Room. But this Supposition stands convict of a manifest Untruth in the former Distinction.

SECT. IX. The *Justification* of a Sinner (I mean *Passive*) though it be but one Effect, yet may be ascribed to many different Causes, according to their several Influences. God may be said to *justify*, CHRIST may be said to *justify*, yea, the *Holy Ghost* may be said to *justify*, *Faith* may be said to *justify*, the *Minister* may be said to *justify*, (as well as to save, 1 *Tim.* iv. 16.) Remission of Sins may be said to *justify*. Whatsoever contributeth any Thing, more or less, either in a superior or inferior way, towards the producing an Effect, the Effect itself may not improperly be ascribed to it. So it is as true to say, the Sling in *David's* Hand, or the smooth Stone which he flung, or his Act of slinging, killed *Goliath*, as to say, that *David* himself killed him; though it's true, *David* was the principal Efficient in this Action.

C H A P. III.

A Survey of Justification, in the several Causes of it.

SECT. I. To give some farther Light, whereby to discover the Weakness of those Arguments, that are brought against the main Conclusion I have defended, I thought it not amiss, to shew how the Grace, Justice,

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and

and Wisdom of God sweetly conspire in the *Justification* of a Sinner. And because the perfect Knowledge hereof depends upon the Knowledge of the several Causes concurring thereto, I desire leave to premise some Rules touching the Nature of Causes in general.

1. THERE are four Kinds of Causes under which all Manner of Causes, be they never so various, are comprehended. These are usually called, 1. the *efficient*, 2. the *final*, 3. the *material*, and 4. the *formal*.

SECT. II. 2. The *efficient* and *final* Causes, are never any Part of the Effect produced, but are always extrinsecal thereto. On the other Hand, the *material* and *formal* Causes are always intrinsecal to the Effect, and together make up the intire Substance and Essence of it. For Example, The Carpenter, who is the *efficient* Cause of the House that is built, as likewise his Axe, Saw, and Hammer, are no Parts of the House; neither is the Accommodation of the Dweller or Owner, which is the *final* Cause of the House, any Part of it. But the Timber, Brick and Stone, which are the *material* Cause of it, and the Order, wherein they are wrought together in the Building, which is the *formal* Cause, are the essential and constituting Parts of the House: So that if either of these should be altered or taken away, the House itself must be altered, and taken away with them.

3. No Cause can put on more Relations of Causality than one, in Respect of one and the same Effect. That which is the *efficient* Cause of a Thing can never be the *formal*, nor the *material*, or *final* Cause of it. So again, that which is the *material* Cause of a Thing cannot be the *formal*, nor yet the *efficient* or *final*: And there is the same Consideration of them all. Neither the Carpenter, nor his Skill, nor his Axe, nor his Hammer (which are all *Efficients*) can be the Matter of the House he builds with them, neither can the Timber or Stones, which are the *material* Cause of it, be the *efficient* Cause also.

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4. THOUGH there be but four Kinds of Causes in general, yet under every one of these, there are several Species of Causes comprehended.

SECT. III. And First, of *efficient* Causes, some are principal, others less principal. The principal efficient Cause, is that which worketh from itself, having other *Efficients* under it, which work likewise towards the same Effect, but depend upon it in their working: The Carpenter is the principal *efficient* Cause of the House, his Axe, Saw, and Hammer, are but *instrumental Efficients*; because though these contribute something towards the Building, yet they are ordered in their Working by the Carpenter, and would do nothing if they were not moved by him.

AGAIN, of Causes *Efficient*, whether principal or less principal, some are natural, some moral. By the *Efficient* natural, I mean, that which contributes towards the Effect, by some Power that is natural to it. Thus the Sun is the natural efficient Cause of the Light in the Air.

THE moral efficient Cause, is that which contributes towards an Effect, by inclining the Will of the natural efficient Cause (capable of such Motion) towards the effecting of any Thing. Thus the Wages for which a Workman contracts to build an House, the Hope he hath of receiving his Wages, and the inward Disposition which is in the Workman, to undertake such a Work in Consideration of such Wages, may all be called moral efficient Causes of that Work. So the Kindness which *Jonathan* shewed to *David*, was the moral efficient Cause of that Favour which *David* shewed to *Mephibosheth* his Son. And so the Greatness of the Sin of *Sodom* and *Gomorrab*, together with the Justice of God, was the Cause of that horrible Destruction that came in Fire and Brimstone upon them.

SECT. IV. Thirdly, of the efficient Causes, some are more remote, and mediate, others more near and immediate. The remote Cause of a Thing, is that

which contributes toward effecting it, yet doth not effect it, but by the Mediation of another. The immediate Cause is that which produceth the Effect, without the intervening of any other Cause. Thus a Man's eating and drinking, are the remote Causes of his Health and Strength, by Means of a good Digestion, which is the immediate Cause thereof. So that Temperance which the Apostle speaketh of, 1 Cor. ix. 25. in him *that striveth for Masteries*, is the remote Cause of all those Victories which he obtains. And whatever qualifies the natural Efficient for producing an Effect, may properly be called a remote Cause of it. And in this Respect the *active* Obedience of CHRIST to the Law, may be called the efficient Cause of *Justification*, but remote, not immediate, because this qualified him for those Sufferings, whereby this great Effect was procured.

SECT. V. The second Sort of Causes mentioned, was the final Cause; there are several Kinds of this Cause also.

THE final Cause or End of an Effect, is either such an End as the Effect is naturally apt to produce: Or such an End, as is occasioned by the Effect, but accidentally only. Thus the hardening of wicked Men, and so increasing their Condemnation, are accidental Ends of preaching the Gospel: Whereas the softening of the Hearts of Men, and so the furthering them in the ways of Salvation, are the proper Ends thereof.

AGAIN, of final Causes, some are primarily such, and more properly so called: Others are secondarily such, and less properly so called. The former, is that which the principal Efficient intends to attain, by means of such an Effect produced by him.

THE latter is that, for whose good, the End properly so called, is intended. Thus the Patient is the End of that Recovery, which the Physician seeks to procure.

SECT. VI. The third Sort of Causes is, the Material; which is either properly, or improperly so called. The natural Cause properly so called, is that which

in Union with the Form, makes up a substantial compounded Body. The Matter of a Thing improperly so called, is that which hath some Kind of Analogy to that which is Matter properly.

SECT. VII. The fourth Sort is called the formal Cause. This is divided into that which is properly, and that which is improperly so called. The formal, properly so called, is that which together with the Matter makes up a substantial compounded Body. The formal Cause of a Thing, improperly so called, (which is that Kind of Form wherewith only we have to do in the Business of *Justification*,) is always a Thing of that inferior Nature, which we call accidental.

SECT. VIII. Having laid down the several Kinds of Causes, I come now to draw up the Doctrine itself, according to what hath been delivered.

I BEGIN with the efficient Causes of *Justification*, which are many, and those of very different Consideration.

THE principal, natural, efficient Cause of *Justification*, is GOD Himself, Father, Son, and Holy Ghost, considered as one and the same simple Essence: though this Act of *Justification* is in special Manner appropriated to the Father, as *Redemption* to the Son, and *Sanctification* to the Holy Ghost, (in both which notwithstanding, all the three Persons, being one undivided Essence, must needs concur.) Thus Rom. viii. 33. where it is said, *it is God that justifieth*, it is meant by Way of Appropriation of GOD the Father, because there is mention made of CHRIST, immediately, *it is CHRIST that died, &c.*

SECT. IX. Secondly, that he is the principal efficient Cause, and not instrumental, is evident also; because he is not made use of by any other, in the *Justification* of a Sinner, but himself projecteth the whole Frame of all Things, yea and manageth all Things instrumentally concurring thereto. *It is God that justifieth the Gentiles by or through Faith.* Gal. iii. 8. so Rom. iii. 30, &c. God maketh

maketh use of Faith, and so of his Word, and of the Ministers of his Word, to produce *Faith* in the Hearts of Men, and consequently to *justify* them: But none of these can be said to make use of God, in or about this great Effect.

THIRDLY, that he is the natural efficient Cause of *Justification* is evident, because herein he acteth out of that Authority and Power which are natural to him. It is true, he is moved to this by what is extrinsecal and not essential to him, *viz.* the Death and Sufferings of CHRIST: Yet the Act itself proceeds by Virtue of that Authority and Power, which are essential to him.

SECT. X. Fourthly, the moral Cause of *Justification*, as it is an Act of God, is that infinite Love, Goodness, and Graciousness in God towards his poor Creature, Man, looked upon as miserable, and lying under Condemnation for Sin. This was the procuring Cause of the Gift of CHRIST, and his Death and Sufferings from him, and consequently of that *Justification*, which is procured and purchased by CHRIST and his Sufferings. So God loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, *John. iii. 16.*

FIFTHLY, the external impulsive Cause of this Act of God, is CHRIST himself, through his Death and Sufferings: Or (which is the same,) the Death and Sufferings of JESUS CHRIST. God looking upon CHRIST as a Sufferer for the Sins of Men, is thereby moved to deliver those that believe in him from that Condemnation which is due unto them. The Scripture is clear in laying down this Cause: *Even as God, for CHRIST's Sake, hath freely forgiven you, Eph. iv. 32.* These Words, *for CHRIST's Sake*, are a plain and perfect Character of that Kind of Cause we now speak of. This with the former Cause are join'd together. *Rom. iii. 24. And are justified freely by his Grace,* (here is the inward impulsive Cause of *Justification*,) *through the Redemption that is in CHRIST JESUS,* *viz.* by Means of his Death and Sufferings: Here is the outward moving Cause. Neither can the Death and Sufferings

Sufferings of CHRIST, with any Shew of Reason, or with any tolerable Congruity of speaking, be referred to any other Cause in the Business of *Justification*, but the impulsive only. He that would make CHRIST the instrumental Cause of *Justification*, thrusts his *Faith* out of Doors. And it is still more absurd to make either CHRIST himself, or any *Righteousness* of his whatsoever, either the material Cause of *Justification*, or the formal Cause thereof. But it is above all the rest, to make either CHRIST or his *Righteousness*, both the formal and material Cause too, these Causes being of so opposite a Nature.

To this Kind of Cause must be reduced also the active or personal *Righteousness* of CHRIST, as far as it hath any Influence upon the *Justification* of a Sinner. For though it be not *satisfactory* in itself, nor contributing immediately towards the *Justification* of a Sinner: Yet falling in Conjunction with the *passive Righteousness* of CHRIST, and making his Blood to be *the Blood of a Lamb without Spot*, (1 Pet. i. 19.) it hath some Kind of impulsive Efficiency towards *Justification*, qualifying (in Part) the Sacrifice of CHRIST for that Height of Acceptation with God.

THE Misery of the poor Creature, Man, lying under Condemnation for Sin, cannot properly be call'd the Cause of his *Justification*: Yet it is someways reducible to this external impulsive Cause, inasmuch as the Goodness of God, was hereby moved to take some Course for his *Justification* and *Salvation*.

SECT. XI. Concerning *Faith*, the general and uniform Doctrine of reformed Authors, gives it for an instrumental efficient Cause of *Justification*. But there are likewise other instrumental Causes thereof, as the Word of God, the Preaching of this Word, the Minister by whom it is preached, the right apprehending this Word, the Operation of the *Holy Ghost* by which this Word is made effectual in the Heart: And in general, whatever contributes to the Work of *Faith* in the Soul, may be called instrumental to *Justification*.

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SECT. XII. Secondly, concerning the final Causes of *Justification*, all Parties, are nearly agreed also: No Man denieth that the Glory of GOD, which is the sovereign End of all Things, hath the Pre-eminence also among all the Ends of *Justification*. The great subordinate End is the Advancement of the Persons *justified* to Glory and endless Happiness.

THIRDLY, concerning the material Cause of *Justification*, some conceive it is the *Righteousness* and *Satisfaction* of CHRIST.

BUT by making these the material Cause of *Justification*, they divest them of the Honour, which is proper and peculiar to them, *viz.* of being the *meritorious* Cause. This is evident by the third Rule, that no one Cause can put on more Relations of Causality than one, in Respect of one and the same Effect. So that if the *Righteousness* of CHRIST be the meritorious Cause of *Justification* (which is granted on all Hands,) it cannot be the material Cause also. But in Truth, the Matter or material Cause of *Justification*, is no other than the believing Sinner.

FOURTHLY, What is the formal Cause of *Justification*? Some believe, it is the *Righteousness* of CHRIST imputed to us. But that which is an efficient Cause of *Justification*, cannot be the formal Cause also. This is clear by the Tenor of that general Rule. But that the *Righteousness* of CHRIST is an efficient Cause of *Justification*, hath been already proved; and is acknowledged by the Authors themselves of this Opinion.

SECT. XIII. And indeed if the *Righteousness* of CHRIST be the formal Cause of *Justification*, then is a Believer righteous with the *Righteousness* of CHRIST. This Proposition is evident, it being proper to every Form, to give a suitable Denomination to the Subject. But that a Believer is not to be reputed righteous with the *Righteousness* of CHRIST, or with the same *Righteousness* wherewith CHRIST is righteous, I thus demonstrate: He that may lawfully be reputed *righteous*, with the same *Righteousness* wherewith CHRIST was *righteous*,

eous, may lawfully be reputed never to have sinned: Because that *Righteousness* which either supposeth or admitteth Sin, can be none of the *Righteousness* of CHRIST; the essential Property whereof was to be his *Righteousness* who never sinned. But that it should be lawful to repute any justified Person under Heaven never to have sinned, is so notorious an Untruth, that Men need no farther Light to comprehend the Darkness of it. Therefore the *Righteousness* of CHRIST imputed, is not the formal Cause of *Justification*.

SECT. XIV. And this is the Confession of the most learned Abettors themselves of that way of *Imputation*, which we oppose. Indeed the general Current of reformed *Divines*, runs quite the other way. *Who of our Writers*, (saith Doctor *Prideaux*,) ever affirmed, that we are formally justified by the *Righteousness* of CHRIST imputed? And Bishop *Downham* a great Champion also of *Imputation*, chargeth it upon his Adversaries as a *Depravation of their Doctrine*, (he means his own and other Protestant *Divines*,) that they will needs, with the *Papists*, make them bold, that we are formally righteous by that *Righteousness*, which is not in us, but out of us in CHRIST, which is absurd.

SECT. XV. There remains yet another Opinion, which looketh upon Forgiveness of Sins as the formal Cause of *Justification*. * And this Opinion hath both the fairest and largest Quarter in the Judgments and Writings of *Protestant Divines*. For the general Consent of reformed Authors, (besides what hath been already delivered) I shall satisfy myself with the Testimonies only of two of eminent Note amongst them, both I conceive, without Exception, and of sufficient Learning and Integrity to be believed.

THE former of the two is *David Paræus*, sometime Chief Professor of *Divinity* in the University of *Heidelberg*:

* The Author's Judgment touching the formal Cause of *Justification*.

burgh: Who in his Tract concerning the *active* and *passive Righteousness* of CHRIST, having laid down his Judgment thus, (p. 176) * *that Remission of Sins for the Satisfaction of CHRIST imputed to us, is our whole and entire Justification*, and argued accordingly, (p. 177) in the following Page, adds as followeth. *I might here produce the Authorities of the Fathers, who likewise place our Righteousness, (meaning, in Justification) in the alone Forgiveness of Sins for the Death of CHRIST: And accordingly cites several Testimonies out of Austin, Oecumenius, and Ambrose. And immediately after: I might also alledge the Consent of Luther, Melancthon, Zuinglius, Oecolampadius, Bullinger, Calvin, Martyr, Musculus, Hyperius, Ursine, Olevian; from whose Doctrine in the Point of Justification, I do not vary a Nail's breadth. So that the Light of this Man's Reading and Judgment together, could discover no other Opinion touching the formal Cause of Justification, either in the Fathers, or any of the chief Protestant Writers, but that it stands only in Remission of Sins.*

THE latter is Mr. Thomas Gataker, a Man of approved Learning and Integrity: Who in Mr. A. Wotton's *Defence*, lately published by him, acknowledgeth (p. 58.) that howsoever for his Part, he deemeth it erroneous (and so do I too, taking the Word *Justification*, in that large Sense which it seemeth he doth,) *to hold that Justification consisteth in Remission of Sins, yet that Calvin, Beza, Olevian, Ursine, Zanchius, Piscator, Pareus, Musculus, Bullinger, Fox, and divers others of great Note and Name, yea whole Synods of ours are found so to say; adding farther, and yet were these Men never yet, for so saying, condemned as Heretics, but had in high Esteem, as their Worth, Parts and Works*

* *Supereſt Quarta ſententia &c. quod juſtificatione tota ſit, remiſſio peccatorum propter hanc ſatisfactionem nobis imputatam. Hanc ſententiam, ut verioram, ſimplicioram, ac tutiorem amplecti me proſequeſ &c. Pareus De Juſſu. Chriſti Act. et Paſſ. P. 176. 177.*

Poſſent hic afferre Authoritates Patrum &c. Poſſem quoque offerre conſenſum Lutheri, Melancthonis, &c. P. 178.

Works well deserved, by those that therein dissented from them.

SECT. XVI. Now for the Proof of this, some Things may be premis'd. As

1. That *Justification*, being an Action, hath no formal Cause properly so called, because this is proper only to substantial Beings. See Sect. XII. of this Chapter.

2. That there can in no other Respect be ascribed any formal Cause to *Justification*, but only as it makes an Alteration in the Person, or rather in the Condition of the Person *justified*.

3. That that Alteration which is made in the Condition of the Person *justified* by his *Justification* is, the Form or formal Cause of *Justification*.

4. That we do not in this Inquiry, seek after the formal Cause of *Justification* largely taken, but of that particular Kind of *Justification*, whereby a believing Sinner is justified by God, through the Redemption which is in CHRIST JESUS.

SECT. XVII. These Things premised, I proceed to demonstrate, that Remission of Sins is the formal Cause of *Justification*.

FIRST, if Remission of Sins be the first, immediate, and precise Effect of that Act of God whereby he justifieth a Sinner, then it is the proper formal Cause of *Justification*. But Remission of Sins is the first, immediate and precise Effect of that Act of God, whereby he justifieth a Sinner. The Scriptures themselves make an immediate Connection between God's Act of *Justification* and the Sinner's Absolution from his Sins, that is, from the Guilt and Punishment due unto them, when they call *Justification*, a *Justification* from Sin. *Be it known unto you, Men and Brethren* (saith Paul, Acts xiii. 38.) *that through this Man is preached unto you the Remission of Sins; and by him, all that believe, are justified from all Things, from which ye could not be justified by the Law of Moses.* Where we see that *Justification* is immediately and direct-

ly from Sin, from the Guilt or condemnatory Power thereof, and consequently this must needs be the formal Cause of *Justification*.

SECONDLY, that which gives the Denomination of justified, to those that are justified, must needs be the formal Cause of *Justification*. But Remission of Sins gives the Denomination of *justified*, to those that are *justified*: Therefore Remission of Sins is the formal Cause of *Justification*. The Assumption I thus demonstrate.

If a Sinner be therefore *justified*, because he hath his Sins remitted, then Remission of Sins gives the Denomination of *justified* to him. But a Sinner is therefore *justified*, because he hath his Sins forgiven him. *Ergo*, The Reason of the latter Proposition is, because that *Justification* we speak of, being still opposed to Condemnation, must needs stand in an Exemption from Punishment, which is nothing else, but the having a Man's Sins forgiven. For there is no Exemption from Punishment at the Hand of an infinite Judge for him that is guilty, but by having his Sins forgiven: As on the other Hand the Forgiveness of Sins, is a full Exemption in this Kind.

SECT. XVIII. Thirdly, That Alteration in the Condition of the Person *justified*, which is caused therein by that Act whereby God *justifieth* him, must be the Cause of his *Justification*. But Remission of Sins, or Absolution from Punishment is, that Alteration which is made in the Condition of a Person *justified* by that Act of God whereby he *justifieth* him. *Ergo*, this Alteration is the formal Cause of *Justification*.

SECT. XIX. Fourthly, that which makes a *justified* Person, formally and compleatly righteous before God, is the formal Cause of *Justification*. But Remission of Sins is that which makes a *justified* Person formally and compleatly righteous before God. Therefore this is the formal Cause of *Justification*.

FIFTHLY,

FIFTHLY, If Remission of Sins be a perfect and compleat *Righteousness*, then it is the formal Cause of *Justification*. But Remission of Sins is a perfect and compleat *Righteousness*; therefore the formal Cause also of *Justification*. That *Righteousness* which needeth not fear the Presence or most distinct Judgment of God, is doubtless a compleat *Righteousness*. But Remission of Sins is a *Righteousness* that needeth not to fear the Presence or strictest Judgment of God. Therefore it is a compleat *Righteousness*.

LASTLY, if the Remission of Sins, and the non-imputing of Sin to those that have sinned, be Expressions of the same Importance, and signify the same Privilege, or Condition of a Person *justified*, then is Remission of Sins the formal Cause of *Justification*. The Strength of this Consequence lieth in this, that the *Holy Ghost* describeth the *Righteousness* which God *imputeth* in *Justification*, by the Non-imputation of Sin. This is evident by comparing *Rom. iv. 6*, with ver. 8. And it was proved before that the *Righteousness imputed* by God in *Justification*, must be the formal Cause thereof. It follows, that if Remission of Sins, and the Non-imputing of Sin, be Expressions of the same Condition, Remission of Sins is the formal Cause of *Justification*. Now that the Importance of these two Expressions is one and the same, is apparent. For what doth God more, or other, in remitting Sin, than he doth in not imputing it? Or what doth he more in the not-imputing of Sin than he doth in remitting it? Not to *impute* Sin to him that hath sinned, can imply nothing else, but not to charge the Guilt thereof upon him: And what doth Remission of Sins import either more or less?

OUT of what hath been reasoned at large in this Chapter, concerning *Justification* and the several Causes thereof, a Description of it may be framed, wherein the attentive Reader may observe, either all or the greatest Part of the Causes insisted upon.

Justification is an Act of GOD, whereby having out of his own unspeakable Grace and Goodness towards Sinners,

ners, given his only begotten Son to make Atonement for them by his Death; in Consideration of this Atonement, he freely pardoneth the Sins of all those that believe in him through JESUS CHRIST preached, or otherwise revealed by the Holy Ghost unto them.

CHAP. V.

Scriptures alledged for the Imputation of CHRIST'S Righteousness or active Obedience in Justification answered, and the true Sense of them respectively established, according to the Judgment of the best Expositors.

SECT. I. Mistakes in Matters of Religion, are usually occasioned by somewhat which God hath well said, but Men have not well understood. And as Gregory long since observed in Matter of Practice, when Men conceive a Sin to be a Duty, there it is committed with an high Hand: So in Point of Judgment, when Men conceive Misapprehensions to be countenanced from Heaven, their Confidence lifts up itself very high, and the mildest Contradiction, is an Abomination to them. Amongst many Signs that might be given of such an Opinion, this is one of frequent Observation; when the Maintainers of it heap up Citations of Scripture, without end, as it were to overwhelm their Adversaries with Divine Testimonies. For as the saying is, *Nusquam est, qui ubique est*, "He that is every where, is no where:" So it is much to be feared, an Opinion is no where in Scripture, which is pretended to be every where. When Men shark about for Scriptures, and not

finding those that freely offer themselves, labour as it were, in the Fire, to redeem the Defect of full Proofs with Multitudes of such as they can find, it is a Ground of much Suspicion, that the Opinion is not of God, but of Men.

THE Scriptures are many, which are mustered up by the Masters of that Way of *Imputation* which we oppose, but amongst them all there is not one that speaks plainly or directly to the Business in Hand. A plain Sign, it is not they that speak at all, but the Spirit of the Men that speaketh in them, whatever they seem to speak in this Kind. I make no Question but I shall be able to give a thorough account of what I now affirm, by a particular Examination of those Scriptures. I begin with those usually alledged from the Old Testament.

SECT. II. The first Place is *Psal. xxxii. 1. Blessed is the Man whose Transgression is forgiven, whose Sin is covered: Blessed is the Man, unto whom the LORD imputeth not Transgression, &c.* The covering of Sin, mentioned here, is by some conceived to be the *Righteousness* or active Obedience of CHRIST, which GOD imputing to Believers, covereth all their Sins therewith: To this I Answer,

1. SOME of our best Expositors conceive all the three Expressions to be Synonymous, of one and the same Signification; and yet conceive this Variety to be emphatical, and to note that Abundance of Grace in God, whereby our Sins are forgiven. * So Doctor Ames upon this Psalm. & So Luther in his Summary of the Psalm. Pareus likewise, on *Rom. iv. 7.* is of the same Judgment, and cites Ambrose with him.

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2. For

* *Magna est Dei gratia qua peccata nostra remittuntur, Hoc eo ipso innuitur, quod tam emphatica repetitione et quasi congerie verborum declaratur: quia rei tantæ nulla sufficit Orationis forma. Amelius in Psal. 32. Document. 6. Et mox Gratia Dei abundans est ad omnia [peccata] tollenda, levat, regit, et non imputat.*

& *Iniquitia nostra proprie est remissio peccatorum, se (ut loquitur Psalmus) peccata non imputare, peccata tegere. Luthet. in Summ. Pl. 32. Peccatorum Remissionem tribus loquendi generibus exprimit quæ tamen omnia in idem cadunt. Steph. Fabrit. in Pl. 32.*

2. For those two Expressions, *not imputing of Sin*, and *covering of Sin*: Calvin holds them to be the same in Sense, and that they are of the same Importance with those other Scripture Phrases, where God is said *not to remember Sin*, *to blot it out*, *to cast it behind his Back*, or *into the Depths of the Sea*: And cites *Augustine*, as his Predecessor in this Interpretation. † So that none of all these (with many more that might be put to them) ever dreamt of the *Righteousness* of CHRIST, lying so close under this *covering of Sin*.

3. NEITHER can *Sin* be said to be *covered* with the *Righteousness*, or *active Obedience* of CHRIST, since, according to that very Opinion we oppose, *Sin* is wholly taken away by the *Imputation* of his *Death*, or *passive Obedience*, and this before the *Imputation* of the *active Obedience* be made to us. Now that which is wholly taken away, needs no further covering in respect of God, nor indeed is capable of any.

SECT. III. 2. Those parallel Scriptures, *Jer. xxiii. 6.* and *xxxiii. 16.* are alledged. *And this is his Name whereby he shall be called, the LORD our Righteousness.*

I ANSWER, neither is there any Colour in these Words for the pretended *Imputation*. For,

FIRST, it is not here said, that the *Righteousness* of the LORD shall be our *Righteousness*, or that the *Righteousness* of the LORD shall be *imputed* to us for *Righteousness*. No; here is profound Silence, concerning any *Imputation*.

SECONDLY, it is wholly repugnant both to the Grammatical and Rhetorical Importance of the Words, as likewise disagreeing from the Scripture Phrase, and Manner of speaking in the like Cases, to put such an

Interpreta-

† *Peccatorum non recordari, est ea non postulare ad poenam. Id ipsum alicui dicitur, projicere post tergum, delere in fax nubis, demergere in profundum maris, non imputare, testumque habere. Certè si punit Deus, peccata imputat: Si vindicat, recordatur; si ad judicium vocat, testis non habet. Atque in hunc modum interpretatur Augustin. claris verbis, &c. Calvin. Inst. lib. 3. c. 4.*

Interpretation upon them as this, CHRIST is our *Righteousness*, by *Imputation*. CHRIST can in no tolerable Construction of Speech be said to be *imputed* to us (the *Imputation* of a Person was never heard of) therefore cannot be said to be *imputed* to us for our *Righteousness*. But,

THIRDLY, and lastly, the plain and direct Meaning of the Place, is this. *This is his Name whereby he shall be called, The LORD our Righteousness*, that is, He shall be generally acknowledged by his People the Jews (for the Prophet speaks particularly of these, as is evident in the Context) as the Great Author and procurer of that *Righteousness* or *Justification* in the Sight of GOD, (for *Righteousness* is very usually put for *Justification*) upon which Abundance of outward Glory, Peace, and Prosperity should be cast upon them. This Interpretation is agreeable to the Scripture Phrase, and Manner of speaking in the like Cases. For,

FIRST, the Imposition of a Name upon either Thing or Person, often notes the Quality in either, or some Benefit redounding from either, answerable thereto, (*His Name shall be called, Wonderful, Counsellor, &c.* *Isa. ix. 6.*) that is, he shall be acknowledged by Men, as an Actor of Things very strange and excellent, as one that is able and ready to give the best Counsel to those that repair unto him. See like Expressions, *Ezek. xlviii. 35. Mat. i. 21, 23. Rev. viii. 10.*

SECONDLY, There is nothing more familiar in Scripture, than to attribute an Effect to its Cause or Author, by a Verb Substantive only, or to affirm the Effect of the Cause directly. Thus CHRIST is said to be our Hope, *1 Tim. i. 1. To be our Life. Col. iii. 4. To be the Resurrection. John. xi. 25. To be our Peace. Ephes. ii. 14. To be the Glory of his People. Luk. ii. 32.* Meaning that he is Author, Purchaser, or Procurer of all these. So when he is said to be our *Righteousness*, there can no other Construction be made of it but this, that he is the Author or Procurer of our *Righteousness*. *Galatians* is exprefs for this Interpretation of the Passage. All

these Expressions (saith he) * carry the same Meaning, that we are justified by the Grace of GOD, that CHRIST is our Righteousness, that Righteousness is procured for us by the Death and Resurrection of CHRIST.

THIRDLY, and lastly, that by *Righteousness* in this Place, is meant *Justification* or Remission of Sins, and that by CHRIST's being called, the LORD their *Righteousness*, is only meant; that through him GOD would be reconciled to them and pacified with them concerning all their Provocations, appears from the Tenor of other Scripture Passages. For usually, when GOD promiseth Deliverance and Prosperity to his People, after long and sore Afflictions (as he doth in the former Part of this Verse, and in the two Verses following) he maketh Mention of his Favour towards them in the free Pardon of their Sins, and of his being pacified with them, these notwithstanding. And this Favour of his being reconciled to them, expressing itself in Abundance of outward Peace and Glory, is oft called his *Righteousness*, because he confers it upon them. And sometimes their *Righteousness*, because they receive it from him. Compare *Isa. xlv. 8, 24, 25. Isa. xlvii. 13. Isa. xlviii. 18. Isa. li. 5, 6, 8. Isa. liv. 17. Jer. i. 20, 19. Jer. li. 10.* with many others.

SECT. IV. Some have digged for the Treasure of *Imputation*, in that Scripture, *Isa. xlv. 24. Surely shall one say, in the LORD have I Righteousness and Strength.* But

FIRST, Neither is here the least breathing of that *Imputation* so much wandered after: Nor do I find any Intimation given of any such Business here by any sound Expositor.

SECONDLY, the plain and direct Meaning of the Place is this, that when GOD should communicate the

Omnes istae locutiones peraeque valent justificari nos Dei gratia, Christum esse justitiam nostram, justitiam morte ac resurrectione Christi nobis acquisitam. Calvin. in Gal. 3. 6.

the Knowledge of himself in his Son to the World, (whereof he spake in the Words immediately precedent) they should generally have this Sense of the Means of their Salvation and Peace, viz. that they receive them of the free Grace of GOD by JESUS CHRIST, and not of themselves, or by the Merit of their own *Righteousness*, which was a Leaven, where-with the greatest Part of the Jewish Lump was (for the present) leavened. So that for a Man to say, *in the LORD I have Righteousness*, imports only a Profession made by him of his free *Justification* by GOD, in and through CHRIST: As it followeth ver. 25. *In the LORD shall all the Seed of Israel be justified*. And this also is Calvin's Exposition upon the Place, who writeth thus: *Because Righteousness and Strength are the two main Points of our Salvation, the faithful acknowledge GOD to be the Author of both.*

SECT. V. The last Scripture that I know produced from the Old Testament, with any Colour of Reason, is *Iſa. lxi. 10. I will greatly rejoice in the LORD, my Soul shall be joyful in my GOD: For he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness.* These Garments of Salvation, and Robe of *Righteousness*, are conceived to be the *Righteousness* of CHRIST imputed to Believers, and as a Robe or Garment put upon them, wherein they stand justified in the Sight of GOD. But I Answer,

THIS Cloathing with the Garments of Salvation, and covering with the Robe of *Righteousness*, are Expressions concerning chiefly the Church of the Jews in their Deliverance from the Captivity of *Babylon*; (if not from that greater Captivity under which they lie at this Day) as the whole Chapter from the Beginning to the End, maketh manifest. * And so
Musculus

* *Suscepit in se vates personam Ecclesie Sionis à Babylone liberatae, &c. Muscu. in Iſa. 61. 10.*

Musculus with other learned Expositors, interpret this Verse. *The Prophet* (saith he) *taketh upon him the Person of the Church of Sion delivered from Babylon, &c.* And a little after, coming to expound those metaphorical Clauses, *§ he bath* (or, as he rendreth it, *when he shall have*) *cloathed me with the Garments of Salvation, and covered me with the Robe of Righteousness,* he writeth as follows; *The Meaning is, when he shall save and redeem, and declare his Righteousness, that is, his Faithfulness and Goodness towards me.* So that by *cloathing with Garments of Salvation, and covering with a Robe of Righteousness,* is not meant any spiritual Blessing, wherewith God should enrich his Church, as *Justification* is, but an external and temporal. And neither by *the Robe of Righteousness,* are we to understand, the Obedience of CHRIST to the moral Law (there being neither Word, Syllable, Letter, nor Tittle any ways leading to such an Interpretation) but the Effect of the *Righteousness,* that is, of the Truth and Faithfulness, or of the Goodness and Graciousness of God (both which are usually expressed in the Scriptures, by the Word *Righteousness*) viz. their Deliverance from their Captivity, together with their Peace and Safety, and many other sweet and comfortable Privileges.

SECT. VI. And if we understand the Passage of an external Deliverance (as we hear *Musculus* and other Interpreters do) the Metaphor will be found very emphatical, yea and consonant to the Language of Scripture elsewhere. We know it was a Custom among the Jews (and there are few Nations but have somewhat of it, more or less) to cloath themselves suitable to their present Conditions. They had Sackcloth to wear in Times of Mourning, and they had Garments too, proper for Times of Joy and Gladness. I forbear to cite Scriptures for the Confirmation of this, because they are obvious.

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§ Sensus est; cum servaverit et redemerit me, justitiamq; suam, id est, singularem probitatem et bonitatem erga me declaraverit, ibid.

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Now then when God promiseth to cloath his Church being yet in Bondage and Misery, with the Garments of Salvation, he implieth that for the present, they were cloathed like Exiles and Captives, that is, that they were in these Conditions, and so subject to all the Inconveniences and Miseries incident to them. But he will change their Garments, that is, alter their Conditions; of Servants, he will make them free; of banished, he will make them Possessors of their own Land; of Poor, he will make them Rich; of vile and contemptible, he will make them honourable. The Happiness of which new Condition, the Prophet expresseth by the Change of their Garments according to the usual Manner of Scripture, which often signifieth the Condition, by the Garments proper to it. So Junius * *As Eminency of Place or Office, is known by Garments suitable and proper to it, so is it in the Scriptures, often signified and expressed thereby.* As when God threatened Shebna with the Loss of his great Place, and that he would put his Servant Eliakim into it, he expresseth it thus. *And I will cloath him with thy Robe, and Strengthen him with thy Girdle. Isa. xxii. 21.* So the whole Multitude of Saints out of all Nations are said to stand before the Lamb cloathed with long white Robes (Robes I conceive of the same Importance with these Robes of Salvation in Isa.) and Palms in their Hands, Chap. vii. 9. So also Chap. xix. 14. where it is said, that it was granted to the Lamb's Wife (the Church) that she should be arrayed with pure white Linen and shining, which is said to be the Righteousness of the Saints, Chap. xix. 7, 8. it is evident that nothing is meant concerning Justification by CHRIST, or his Righteousness; but that great Honour and Rewards is hereby signified, which CHRIST was now pleased to confer upon his Saints.

* *Dignitas, ut ab insignibus vestimentis cognoscitur, ita Synecdoche in Scripturis designatur vestimentorum appellatione. Junius, Annot. In Isa. 22. 17.*

Saints, who were justified by him long before. The pure, fine, and shining Linen, is said to be the Righteousness of the Saints, to shew that the great Glory, Honour, and Dignity, which CHRIST now conferreth upon his Church, is the gracious Reward of her Husband, by him given unto her, in Consideration of her Righteousness, that is, her Holiness, Faithfulness, Zeal, Constancy, under the Persecution of the Beast, and great Apostacy of the Christian World. It is an usual Manner of Speech in Scripture, to express the Reward of a Thing, by the Name of the Thing itself. Thus Numb. xxii. 7. the Elders of Midian and Moab, are said to have departed, having Divinations (so it is in the Original) in their Hand, that is, the Reward of Divinations. So 2 Sam. iv. 10. Good Tidings, is put for the Reward of Good Tidings. Again, Revel. xiii. 10. Here is the Patience and Faith of the Saints, that is, the Reward of the Patience and faithful cleaving of the Saints unto CHRIST, when they shall see Vengeance executed upon their Enemies. So the pure and shining Linen (that is, the bright Glory wherewith the Church is now invested) is said to be the Righteousness of the Saints, because it is the Reward of it. This is the plain and direct Meaning of the Place. And this Place, is parallel with that, Chap. iii. iv. These shall walk with me in white; for they are worthy. The Worthiness of the one, and the Righteousness of the other, are the same, and both are assigned as the Reason of the Honour done to them. By all these Scriptures diligently compared (and many more might be added) it is manifest, that by those Metaphors of Garments and Robes in *Isaiab*, there is nothing meant touching the inward and spiritual Condition of the Church, much less her Justification by the active Righteousness of CHRIST imputed. And indeed it is very strange to build a Point of Faith upon figurative and metaphorical Expressions, there being no plain Scripture to confirm or warrant it.

As for those Expressions in *Paul*, of putting on CHRIST, *Rom.* xiii. 14. *Gal.* iii. 27. neither of them speaks

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speaks of *Justification*; but the former of *Sanctification*, and the latter of *Profession*: Both which, if they were not apparent enough, might be proved without much Labour. Let * *Calvin*, † *Musculus*, and other Protestant Interpreters be consulted about them.

We have found nothing in the Old Testament, for the building up of this *Imputation*. Let us pass from Prophets to Apostles, and consider, whether they also be not made to speak the Minds of other Men, and not their own, when they are made to speak for it. The far greatest Part of Testimonies brought out of the New Testament, are lodged within the Compass of that one Epistle to the *Romans*.

THE first Place alledged is, *Rom. iii. 21, 22. But now is the Righteousness of God made manifest without the Law, having Witness of the Law and of the Prophets, even the Righteousness of God, which is by the Faith of JESUS CHRIST. By the Righteousness of God* (say they) is here meant, the *Righteousness* or active Obedience of *CHRIST*, who is *God*, imputed to all that believe, &c.

I ANSWER, First, this Scripture hath been already fully opened, in the first Part of this Treatise, where it was found to speak plainly for the *Imputation of Faith* for *Righteousness*, but no ways for the *Imputation of the Righteousness of CHRIST* for any such Purpose.

SECONDLY, Some by the *Righteousness of God* in this Place, understand the Truth and Faithfulness of *God* in keeping Promise. This was the Exposition of *Ambrose* long since. And that this Faithfulness of

Q

God

* *Induere Christum, hic significat, virtute spiritus ejus undique nos muniri, quod idonei ad omnes sanctitatis partes reddamur. Calvin. in Rom. 13. 14.*

§ *Quemadmodum quotquot circumciduntur, Moſem induunt, hoc est, Moſis se proſtitentur eſſe diſcipulos, ut ſecundum illius inſtitutionem ambulent: ita qui baptizantur, Chriſtum induunt, proſtitentes ſe illius diſcipulos, &c. Musculus in Gal. 3. 27.*

God is frequently in Scripture called his *Righteousness*, hath been already observed:

THIRDLY, (and lastly) by the *Righteousness* of God in these Scriptures, is meant either that Way, or Method, which God himself hath found out to *justify* or make Men *righteous*, or (which comes to the same) that very *Righteousness* by which we stand *justified* or *righteous* in the Sight of God. This is the general Interpretation of the best Protestant Expositors, as * *Calvin*, § *Musculus*, † *Beza*, &c. Neither have I met with any that understands it of the *Righteousness* of CHRIST, nor is there the least Pretence so to take it.

AGAIN, the last Verse in the same Chapter is laid hold on by some as a Favourer of their Imputation. *Do we then make void the Law through Faith?* God forbid; yea, *we establish the Law*. They conceive, that the Law cannot be said to be established by *Faith*, but only by Imputation of CHRIST's fulfilling it to Believers.

I ANSWER, 1. There is no Necessity, that by Law in this Place, should be meant precisely the Moral Law: *Calvin* understands it as well of the Ceremonial Law, as of the Moral; and explains, how as well the one, as the other, may be said to be established by *Faith* †. Therefore he is far from conceiv-

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* *Dubium est, qua ratione Dei justitiam appellet, quam per fidem obtinemus: idcirco, quia sola coram Deo consistit, an quod eam nobis Dominus sua misericordia largiatur?* Calvin in Rom. 3. 21.

§ Exponi potest de ea justitia, qua nos coram Deo justificamur, &c. Musculu. in Rom. 3. 21.

† *Posita est omnis justificatio in remissione peccatorum: Et ideo justitia hæc in imputatione posita, justitia Dei vocatur. Beza. De Coena Dom. Justitia Dei, id est, salus vel redemptio, quam Deus præstat. Cam. Myroth. P. 178.*

Justitia imputata rectè dicitur justitia Christi, quia Christus eam sua obedientia nobis acquisivit. Sicut etiam dicitur justitia Dei, quia Deus propter Christi meritum, eam nobis imputat. Pareus de Just. l. 2. c. 2. P. 388. Ro. 3. 31. cleared.

§ *Quare hanc Pauli excusationem, neque de ceremoniis scorsim, neque de mandatis (ut vocant) moralibus, sed in universum de tota lege accipio. Calvin. In Rom. 3. 31.*

ing, that the *Imputation of CHRIST's Righteousness* should be established by *Paul's* affirming the Law to be established by *Faith*. *Ambrose* likewise long before him, conceived the same Things of this Scripture.

SECT. VII 2. Suppose the Apostle speaks precisely of the Moral Law, yet is there no Necessity gained from hence, that this should be said to be established by the *Imputation of CHRIST's Righteousness*. For 1. both *Austin* and *Chrysostom* affirm, that the Law is therefore said to be *established by Faith*, because *Faith* attains that *Righteousness*, which the Law sought after and could not attain. *Chrysostom's* Expression is, that *Faith* *establisheth the Will of the Law, by bringing that to Perfection, which the Law would have done*. 2. The Moral Law may in this Sense also be said to be established by *Faith*, because *Faith* purgeth the Hearts of those that *believe*, and works out those Corruptions, which disable Men from doing the Things therein required, and so promotes the Observation of it. This is the Interpretation of *Musculus* upon the Place. *Pareus* likewise admits of it, and cites *Austin* for it. But,

3. I CONCEIVE the better Interpretation of the Place to be, that by the Law the Apostle means, that Part of the Old Testament, which comprehendeth the Writings of *Moses*, with those other Books, which together with the Writings of the Prophets, make up the intire Body thereof. Now the Law in this Sense may (most properly) be said to be established by *Paul*, teaching the Doctrine of *Faith*; because this Doctrine is fully consonant to those Things that are written therein, as he sheweth at large in the following Chapter, insisting upon two pregnant Testimonies to this Purpose, the one from *Moses*, the other from *David*. *Origen* of old made use of this Interpretation: And *Hierom* was not far from it. *Piscator* of latter Times likewise adhereth to it in his Disputes with *Ludovicus Lucius*.

THE next Scripture sometimes managed for the *Imputation* we oppose, is Rom. iv. 6. *Even as David declareth the Blessedness of the Man to whom God imputed Righteousness without Works.* "That Righteousness which God is here said to *impute* to a Man, can be no other but the Righteousness of CHRIST." To this I Answer,

SECT. VIII. First, that *Righteousness* which God is said here to *impute*, is by the best Expositors placed in Remission of Sins. *Righteousness imputed* (saith * Pareus) consists in a free Remission, covering, or Non-imputation of Sin. And a little after, shewing in what Sense the *Righteousness* which is *imputed* by God to Believers, may be called the *Righteousness* of CHRIST, he expresseth himself thus. In this Sense *imputed Righteousness* is called the *Righteousness* of CHRIST, viz. by way of Merit or Effect, because it is procured for us by the Merit of CHRIST, not because it is subjectively or inherently in CHRIST. Many Testimonies have been before cited from other good Authors of concurrent Judgment with him herein. We are taught (saith Calvin upon the Place) & that Remission of Sins is free, because it is *imputed* without Works. But,

SECONDLY, The Phrase of *imputing Righteousness*, may (I conceive) be best interpreted by the contrary Expression, of *imputing Sin*. To *impute Sin* signifieth only, either to look upon a Person as justly liable to Punishment, or to inflict Punishment upon a Person, for Sin. This latter Signification I find more frequent, in Authors

* *Iustitia imputata consistit in gratuita remissione, tectiōe, non imputatione peccatorum.* Pareus ad Rom. 4. 7. P. 371.

Hoc sensu iustitia imputata dicitur iustitia Christi, meritorio seu effective, quia Christi merito nobis est parata, non subjective, quia & Christo inhaereat. Idem, ibidem.

§ Postremo [docetur] hanc quoque remissionem gratiam esse, quia sine operibus imputatur. Calvin in Rom. 4. 6.

Quarto autem capite ad Romanos primum appellatur iustitia imputationem: nec eam dubitat in remissione peccatorum collocare, idem. Instit. l. 3. Ch. 11. Sect. 4.

Authors of best Esteem. God *imputes* Sin (saith † *Pareus*) when he punisheth: And he doth not impute it, when he doth not punish, but pardoneth. So § *Calvin* maketh the Non-Imputation of Sin, and the not-punishing of Sin, of one and the same Signification. If therefore to impute Sin, signifieth only, either to hold a Man liable to Punishment for Sin, or to inflict Punishment upon him, doubtless to *impute Righteousness*, importeth nothing else, but either to look upon a Man as a righteous Person, or to confer upon him the Privileges that belong to Persons truly righteous. But however,

LASTLY, here is not the least Ground or Reason to conceive, that by *Righteousness* in this Scripture, is meant the *Righteousness* of CHRIST.

SECT. IX. The next Scripture mis-used for that *Imputation*, is Rom. v. 19. *For as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made righteous.* Hence it is argued, that as by the *Imputation* of *Adam's* Disobedience, Men are made formally Sinners; in like Manner by the *Imputation* of CHRIST's *Righteousness*, Men are made formally righteous. To this I answer,

It is not here said, that by the *Imputation* of *Adam's* Disobedience, Men are made formally Sinners, but simply Sinners; that is, either obnoxious to Death and Condemnation (as Bishop * *Davenant* with some others interpret) and as the Word *Sinner* is often used in Scripture †, or else, Sinners by Propagation (not *Imputation*)

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† *Imputat Deus peccatum, cum punit, non imputat, cum non punit, sed condonat et regit, quasi non esset.* Pareus ad Rom. 4. 7.

§ Ergo et peccatorum non recordari, est ea non postulare ad poenam. Idipsum alibi dicitur projicere post tergum, delere instar nubis, &c. non imputare, testumque habere, &c. Calvin. Instit. l. 3. c. 4. Sect. 29. vii. etiam in Rom. 5. 13.

* Certum est, illam ipsam matricalem inobedientiam nobis imputari, ut per eam stemus damnati, &c. Bish. Daven. de iusti. Act. &c. P. 363.

† 1 Kin. 1. 21. Prov. 6. 29. Psal. 109. 7. &c.

tion) as *Augustine* || of old, and *Peter Martyr* and *Musculus* of late, with divers others. So that according to either of these Interpretations of the Word, *Sinners*, here is neither little nor much for the *Imputation* of *CHRIST's Righteousness*.

2. NEITHER doth the Apostle here compare the Obedience of *CHRIST* with the Disobedience of *Adam*, as one Act with another, but as Satisfaction with the Provocation, or Remedy with the Disease. Otherwise he would make of Sins of Omission, to be no Disobedience, because Omissions are no Acts. And *Adam's* Transgression did not only stand in the Commission of Evil, but in the Omission of that which was good also. Therefore,

3. BY that Obedience of *CHRIST*, whereby it is here said, many are (or shall be) made *righteous*, that is, *justified*, we cannot understand, that *Righteousness* of *CHRIST* which consists only in his Obedience to the Moral Law, but that satisfactory *Righteousness* or Obedience which he performed to that peculiar Law of Mediation, which was imposed upon him, and which chiefly consisted in his Sufferings. And for this Exposition of the Word Obedience, in this Place, there is as great a Vote of Interpreters, both Antient and Modern, as for any one Scripture I know, which hath the least Degree of Difficulty in it. And (for the most Part) they compare this Place, with that *Philip. ii. 8.* where it is said of *CHRIST*, that *he humbled himself, and became obedient unto Death*; making both Scriptures to speak of one and the same Obedience. *Theophylact, Peter Martyr, + Calvin,*

|| Proinde Apostolus, cum illud peccatum ac mortem commemorasti, quæ ab uno in omnes propagationes transisset, eum Principem posuit, a quo propagatio generis humani sumpsit exordium. August. de Peccat. Mer. & Rem. 1. 1. c. 9. vi. etiam c. 13. Et. c. 13.

+ Docet quod nam fuerat illud bonum, quod per unum Christum Iesum salutem hominibus recuperavit. Illud autem ait fuisse Christo obedientiam, de qua scribens ad Philippenses &c. P. Mart. ad Rom. 3. 19. And a litter after: Quæ verba docet, id quod Apostolus ait, per obedientiam Christi, quæ nostra causa mortem subit, &c.

Musculus, † Musculus, Pareus, Piscator, Gualter, and of our own, Mr. † Gataker, are Men of this Interpretation. Amongst whom, Pareus gives two Reasons of this his Exposition. The first is, the Opposition which the Apostle makes between the Disobedience of Adam, and the Obedience of CHRIST; which (saith he) will not consist, if by the Obedience of CHRIST, we understand his universal Conformity with the Law, the Disobedience of Adam being but a single Transgression. But his latter and greater Reason is, the Effect attributed to this Obedience of CHRIST, viz. the Justification of many, which (saith he) the Apostle hitherto hath constantly appropriated to the Death of CHRIST, yea and the whole Scripture throughout teacheth our Faith to seek its Righteousness in this Obedience of his. So that all this while here is nothing at all appears for the countenancing that Imputation of the active Obedience of CHRIST.

4. But suppose by the Obedience of CHRIST, we should here, contrary to the general Current, as well of Interpreters, as the Scriptures themselves, understand that Active Righteousness or Obedience which he performed to the Moral Law, yet will it not follow, that Men must be justified, or made righteous by it in such a way of Imputation as is contended for. For certain it is, that that Justification, which the Apostle speaks of in this 19. Verse, is the same with that which he had spoken of, ver. 16, 17, 18. Now that Righteousness (as he calls it, ver. 17.) is described ver. 16. to be the Gift (i. e. the Forgiveness) of many Offences, i. e. of all the Offences

¶ Quam prouentiat nos Christi obedientia constitui justos, hinc colligimus Christum, eo quod Patri satisfecerit iustitiam nobis comparasse, Calv. ad Rom. 5. 19.

† His verbis aperit de qua iustitia Christi loquatur videlicet de illius obedientia, de qua legis Philip 2. Musculus ad Rom. 5. 19. Eadem fere habent Pareus, & Gualterus in locum.

¶ Utique locus (Rom. v. 19. Philip. iii. 18.) intelligendus est de obedientia, quoniam mediationis legi peculiari, Christus exhibuit, &c. Mr. Gatak. in Elench, Gomar, P. 49.

Offences whereof a Man either doth, or shall stand guilty before God; and evident it is, that that *Righteousness* or *Justification*, which stands in the Forgiveness of Offences or Sins, cannot stand in the *Imputation* of a fulfilling of the Law.

SECT. X. Another Text alledged, is *Rom. viii. 4* *That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.* From the former Clause it is argued, that the *Righteousness of the Law*, can in no Sense be said to be fulfilled in us, but only by the *Righteousness* or *Obedience* of CHRIST, imputed to us. But to this I answer,

1. THAT some both learned and orthodox, understand this Clause of *Sanctification*, rather than of *Justification*; and by the fulfilling of the *Righteousness* of the Law, that Evangelical Obedience, which all that truly believe do perform.

2. THAT by the *Righteousness of the Law*, fulfilled in those that believe, cannot be meant the *Righteousness* or *active Obedience* of CHRIST imputed, is evident from hence, because it must be such a *Righteousness*, and such a fulfilling in Believers, as is a proper Effect, of CHRIST's condemning Sin in the *Flesh*, immediately preceding, ver. 3. The context, plainly shews, that the latter was intended by GOD as a Fruit or End of the former. For what the Law could not do (saith the Apostle) in that it was weak through the *Flesh*, GOD sending his own Son in the Likeness of sinful *Flesh*, and for Sin, condemned Sin in the *Flesh*; That the *Righteousness* of the Law might be fulfilled, &c. The Particle, *that*, imports the fulfilling of the *Righteousness* of the Law in those that believe, to be a direct Effect of CHRIST's condemning Sin in the *Flesh*. Now it is impossible, that the *active Obedience* of CHRIST, or the *Imputation* of it, should be any Effect of his condemning Sin in the *Flesh*. For by this Expression, it is evident, the Apostle means the abolishing the Guilt of Sin, by the Death of CHRIST. But how the abolishing the Guilt of Sin by the Death of CHRIST, should be a Means

of the *Imputation* of the *Righteousness* of his Life, I am not able to comprehend.

SECT. XI. 3. It is a very uncouth and hard Expression, to call the *Imputation* of CHRIST's *Righteousness* to Believers, a *fulfilling of the Righteousness of the Law in them*. For that Clause, *in them*, still notes either a subjective inhesion of some Thing in Persons, or else some Kind of Efficiency. Now the Friends themselves of that *Imputation*, unanimously affirm, the *Righteousness* of CHRIST to be inherently in himself alone, and to become ours only by *Imputation*. So that in this Sense the *Righteousness* of CHRIST cannot be said to be fulfilled *in them*. Nor can they say, that the *Righteousness* of the Law, or of CHRIST, is fulfilled *in them*, in a way of Efficiency; for they are not the Workers of this *Righteousness*: Therefore an *imputed Righteousness* can in no tolerable Construction, be said to be fulfilled *in Men*:

4. If by the *Righteousness* of the Law, we understand that Obedience, which every Believer, according to the Variety of their several Callings, and Relations, stands bound to perform, it can with no Truth, be said to be fulfilled *in them*, by the *Imputation* of CHRIST's *Righteousness* unto them. Because there is scarce any Believer but stands bound in Duty to God, to the Performance of many particular Acts, yea of many Kinds of Acts of Obedience, which are not to be found in all that Golden Catalogue of Works of *Righteousness* performed by CHRIST. Therefore the *Righteousness* of the Law, in that Sense, cannot be said to be fulfilled in those that believe, only by the active Obedience of CHRIST imputed to them.

SECT. XII. The next Place, which hath been taken hold of by some, to supply that which is wanting in others, is Rom. ix. 31, 32. But Israel which followed after the Law of *Righteousness*, hath not attained to the Law of *Righteousness*. Wherefore? because they sought it not by Faith, but as it were by the Works of the Law.

Law. From hence it is argued, had *Israel*, that is the Jews, who followed after the *Law of Righteousness*, believed in *CHRIST*, they had attained the *Law of Righteousness*, that is, should have had the *Righteousness* performed by *CHRIST*, imputed unto them.

answer,

FIRST, That by the *Law of Righteousness*, which the Jews are here said to have sought after, but could not attain, is not meant the Moral Law, nor indeed any Law, properly so called, either Moral, Ceremonial, or Judicial; for God had given them all these *Laws*, so that they need not have sought after them. If it be objected, that their endeavour of keeping the *Law* may be called, a seeking or following after the *Law*. I answer, be it so; yet this Endeavour of theirs could be no Cause of their coming short of *Righteousness* or *Justification*, which yet is ascribed to that seeking or following after the *Law of Righteousness* here mentioned. As Christians are never the farther off from being justified, by keeping the Commandments of God: So neither were the Endeavours of the Jews to observe the Precepts of that *Law*, which God had given them, any Cause of their Miscarriage in Point of *Justification*. *Abraham*, and those that were justified by Faith in *CHRIST*, as he was, were as careful Observers of all God's *Laws*, as any of those were, who stumbling at the stumbling Stone, were never justified. Therefore by the *Law of Righteousness* here, is not meant any *Law* properly so called, much less definitively, the Moral *Law*.

SECONDLY, in this Expression, the *Law of Righteousness* in the former Clause of the Verse, Calvin finds an Hypallage, the *Law of Righteousness*, put for the *Righteousness of the Law*: * In the latter Clause, he takes it in somewhat a different Signification, for a

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* *Iam priore loco legem justitiæ, per hypallagen posuisse mihi videtur pro justitia legis: in repetitione secundi membri, alio sensu sic vocasse justitiæ formam seu regulam.* Calvin. in Rom. 9. 1.

that is, *Rule of Righteousness*. † *Musculus* differs little (if any Thing) from this Interpretation, by the *Law of Righteousness*, understanding that *Righteousness* which stands in the Works of the Law. So that neither of these Authors, (nor any other that I have yet met with) restrain the Word *Law*, in these Phrases, to the Moral Law.

SECT. XIII. Thirdly, neither is there any Reason to limit the Apostle's Expressions of *the Law of Righteousness*, to the Moral Law only, and the *Righteousness* thereof; because it is notoriously known, that the Jews never hoped for, nor sought after *Righteousness*, or *Justification*, by the Moral Law only, but by the Ceremonial Law also, yea and principally by this, so that by *the Law of Righteousness*, whereof they mis-
carried by not seeking it by Faith, cannot be meant the Moral Law, because they never had Thought or Hope of being justified or made righteous, by the Moral Law or *Righteousness* thereof only.

LASTLY, (to give the clear Meaning of this Scripture) by the *Law of Righteousness*, which *Israel* is said to have followed after, but not to have attained, can be meant nothing else but *Justification*, which the Jews seeking to attain, by the Works of the Law, that is, by the Merit of their own doings, and not by Faith in CHRIST, were never able to attain, but lost the Favour of God, and perished in their Sins. That this is the direct and express Meaning of the Place, may be several ways confirmed.

SECT. XIV. 1. To call *Righteousness* simply (that is, *Justification*) the *Law of Righteousness*, is agreeable to this Apostle's Dialect elsewhere. For *Rom. vii. 23.* & 25. by the *Law of Sin*, he means nothing but Sin itself.

† *Nom. illud, sectando legem iustitiæ, simpliciter esse dictum de legis iustitia, i. e. ea, quæ ex operibus legis est, patebit infra, &c. Mus. in Rom. 9. 31.*

itself. So Rom. iii. 27. *By the Law of Faith, Faith itself*: And again, Rom. viii. 2. *By the Law of Sin and Death*, he means Sin and Death simply. For none of these have any Law properly so called; only the Word Law added to them, represents them under a more emphatical, and weighty Consideration.

2. WHEN this Apostle speaks of the Righteousness of the Law elsewhere, he never useth to call it *the Law of Righteousness*, but still in plain and direct Language *The Righteousness of the Law*. See Rom. ii. 26. Rom. viii. 4.

3. THIS Exposition makes the double Opposition which the Apostle makes between the Gentiles, ver. 30. and the Jews, ver. 31. clear, and full; whereas any other Interpretation dissolves the Strength, and darkens the Light of them. *The Gentiles* (saith he, ver. 30.) *followed not after Righteousness*, that is, took no care for any Justification before God. But *Israel* (ver. 31.) *sought after the Law of Righteousness*, that is, propounded unto themselves, as a Business of Importance, a Righteousness or Justification in the Sight of God, and ran a Course of Means, such as it was, to obtain it. Again, *The Gentiles* (saith he, ver. 30.) *attained unto Righteousness*, that is, unto Justification in the Sight of God; many of them have been justified and saved. But *Israel* could not attain unto the Law of Righteousness (ver. 31) that is, could not compass Justification.

4. THAT *by the Law of Righteousness*, which *Israel* could not attain unto, he means Justification, appears from the Reason which he renders, ver. 32. of *Israel* falling short. *Wherefore* (saith he) *could not Israel attain unto the Law of Righteousness, which he followed after? Because they sought it not by Faith, but as it were by the Works of the Law*. If by the Law of Righteousness which *Israel* sought after, we understand, the Righteousness or Obedience of the Law, the Reason which is here assigned by the Holy Ghost, why they could not attain it, viz. *because they sought it by the Works of the Law*, will be absurd. For what Reason or Truth is there in it, to say, that a Man therefore cannot attain the Righteousness

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eousness or Obedience of the Law, because he seeks it by the Works of the Law? But to say that a Man cannot attain *Justification*, because he seeks it by the Works of the Law, hath perfect Consistence both with Reason and Truth.

THE next Proof alledged for the supposed *Imputation*, is *Rom. x. 4.* For CHRIST is the End of the Law for Righteousness, to every one that believeth. Therefore the Righteousness of CHRIST, or the Obedience performed by him to the Moral Law, is imputed to those that believe, for their Righteousness. But neither doth this Scripture prove any such Thing. For,

FIRST, There is not the least Colour of Reason, that by the Law in this Place, should be meant precisely the Moral Law, because the Jews, with whom chiefly the Apostle grapples in this Place, never dream of *Justification* by the Moral Law only, but chiefly by the Ceremonial. Neither doth *Calvin*, or any other Interpreters that I have met with, understand the Place of the Moral Law. Besides, it is evident from that which immediately follows, ver. 5. that he doth not speak here of the Moral Law; for there he citeth that Description, which *Moses* giveth of the Righteousness of the Law, not out of any Part of the Moral Law, but out of the midst of the Ceremonial Law. Those Words, *The Man which doth these Things shall live by them*, wherein he placeth *Moses's* Description of the Righteousness which is of the Law, are taken from *Levit. xviii. 5.* and are in a special Manner spoken of the Ceremonials and Judicials. For thus the Words lie: *Ye shall therefore keep my Statutes and my Judgments, which if a Man do, he shall live in them.* Therefore doubtless the Apostle doth not speak here of the Moral Law.

SECONDLY, The Greek Expositors, as *Chrysostom*, *Theophylact*, and *Theodoret*, make CHRIST in this Sense to be called by the Apostle, the End of the Law for Righteousness unto those that believe, because he exhibited to them, what the Law propounded to itself as its End,

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and would have performed, but could not, viz. their *Justification*.

BUT, Thirdly, the plain Meaning of the Apostle seems to be this. CHRIST is the End of the Law for Righteousness to every one that believeth; that is, the whole Mosaical Dispensation was for that End given by God to the Jews, to instruct them concerning the Messiah, that they might believe in him, and be justified, and that they might be trained up, and prepared for the Messiah himself, and that perfect Worship of God, which he should establish in the World. This Interpretation was both Chrysostom's of old, and is Mr. Gataker's, yet living: Pareus likewise is large in the Vindication of it; and * Calvin himself seems very inclinable to it. This Interpretation may be confirmed,

FIRST, from the Context. For doubtless the Apostle's Meaning is, that CHRIST should be the End of that Law for Righteousness, by the Observation whereof, the Jews, against whom he here reasons, sought to be justified. Now it hath been sufficiently proved, that the Jews sought Justification as well from the Observation of the Ceremonial, as of the Moral Law.

SECONDLY, from the consent of other Scriptures, 2 Cor. iii. 13. It is said, that the Children of Israel could not steadfastly look to the end of that which is abolished, that is, of the Dispensation of Moses, as is evident from the whole Chapter. Now what was the End of this Dispensation, but CHRIST and Justification by him? So Gal. iii. 24. Wherefore the Law was our School-Master unto CHRIST, that we might be justified by Faith. By the Law in this Place, cannot be meant the Moral Law; the whole Series of the Context from ver. 13. to 25. riseth up against such an Interpretation; neither is there any

* Indicat enim legis præposterum Interpretem esse, qui per ejus opera justificari querit: quoniam in hoc lex data est, quo nos ad aliam justitiam adduceret. Imo quicquid doceat Lex, quicquid præcipiat, quicquid promittat, semper Christum habet pro scopo: Ergo in ipsum dirigenda sunt omnes Partes, &c. Calvin. in Ro. 10. 4.

any Expofitor I know, that fo underftands it; but the whole Frame of the Adminiftration of *Mofes*, yet with a more peculiar Reference to the Ceremonial Part of it.

THUS at laft we have abundantly vindicated the *Non-Imputation* of the active Obedience of CHRIST, from thofe Reasonings that are ufually built upon the Epiftle to the *Romans*; wherein notwithstanding the greateft Part of the Strength of our Adverfaries lyeth, I fhall with more Brevity answer the other Scriptures which remain.

SECT. XV. The firft of which, is 1 *Cor.* i. 30. *But ye are of him in CHRIST JESUS, who of GOD is made unto us Wisdom, and Righteoufnefs, and Sanctification, and Redemption.* Because CHRIST is here faid to be made Righteoufnefs unto us by GOD, it is argued, that therefore the Righteoufnefs of CHRIST is imputed to us. But to this I anfwer, that here is lefs Colour for the deemed *Imputation*, than in any of the former Scriptures. For,

FIRST, CHRIST is here no otherwife affirmed to be made Righteoufnefs unto us, than he is made *Wisdom* or *Sanctification*. Therefore there is no more Ground to conclude from hence the *Imputation* of CHRIST's Righteoufnefs for our Righteoufnefs, than of his *Wisdom* for our *Wisdom*, or his *Sanctification* for our *Sanctification*. And if it be a weak Inference from this Place, that we are wife with the fame *Wisdom* wherewith CHRIST was wife, being imputed unto us; it muft be the fame, to infer, that we are righteous with the fame Righteoufnefs wherewith CHRIST was righteous, being imputed to us. Here is no more Mention or Intimation of the *Imputation* of the one, than of that of the other.

SECONDLY, when CHRIST is faid to be made Righteoufnefs unto us, the Meaning is, that he is made by GOD to be the Author or fole Means, by way of Merit, of our *Justification*, purchafed and procured for us by his Death and Sufferings. For,

SECT. XVI. First, the Word *Righteousness* is very frequently used by this Apostle for *Justification*, as hath been often observed.

SECONDLY, that *Righteousness* or *Justification* which Believers have in, or by CHRIST, is still attributed in the Scriptures to the Death and Sufferings of CHRIST, (as hath been formerly observed) and never to his *Righteousness* or active Obedience.

THIRDLY, Neither is it true according to the Principles of our Opponents, that CHRIST by his *active Obedience* only should be made *Righteousness* or *Justification* to us. Therefore they forsake their own Guides, when they seek for the *Imputation* of this *Righteousness* out of this Place.

FOURTHLY, and lastly, the Interpretation given hath the concurrent Judgment of many sound and able Expositors, who by CHRIST's being made *Righteousness* unto us, understand nothing else but our *Justification* by him; some placing this *Justification* in the Forgiveness of our Sins, some ascribing it to the Satisfaction, that is, the Sufferings of CHRIST; none of them either ascribing the Purchase of it to his *active Obedience*, or placing it in the *Imputation* of this to us. Let *Chrysostom* and *Theophylact*, be consulted upon the Place: And of later Times, * *Pomeranus*, and † *Piscator*. Mr. *Gataker* likewise, rejects that Interpretation, as wanting as well Colour as Substance of Truth, which seeketh to establish the *Imputation* of the *active Obedience* of CHRIST upon this Scripture. *Bernard* is express and full over and over, for that Sense of the Place which we maintain. CHRIST (saith he, as Bishop *Downham* translates him) *was made unto us Wisdom in preaching; Justice (or Righteousness) in Absolution of Sins.* Again; *enlighten mine Eyes, that I may be wise; remember not the Sin of*

* *Qui ergo in nobis peccatores sumus, in ipso et per ipsum, justi sumus, non imputato propter ipsum nobis peccato.* Pomeran.

† *Iustitia, id est, cujus satisfactio nobis donata, atque imputata, justi sumus.* Piscator in 1 Cor. 1. 30.

my Youth and my Ignorances, and I am just. Yet again; He was made unto us of GOD, Wisdom, teaching Prudence: justice, forgiving Sins. They only are wise, who are instructed by his Doctrine; they only just, who of his Mercy have obtained Pardon of Sin. In all this Variety of Expression, it is observable, that he still placeth that Righteousness or Justification, which CHRIST is made unto us, in the Remission or Pardon of our Sins: Which with the Premises upon this Scripture duly considered, I presume no Imputation of the active Obedience of CHRIST will be any more urged or contended for from hence.

SECT. XVII. The next Scripture that is urged is, 2 Cor. v. 21. For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of GOD in him. From hence they infer, that as our Sins are imputed to CHRIST, so CHRIST's Righteousness, or active Obedience is imputed to us. Of all the Scriptures which they take up, Mr. Gataker hath well observed, this is most clear against themselves. For,

FIRST, There is no Footing in this Scripture, for the Inference drawn from it: Here is nothing said touching any Imputation of our Sins to CHRIST; and consequently, nothing to build a reciprocal Imputation of his Righteousness to us. As for that Expression, of CHRIST's being made Sin for us, it imports no such Imputation, as will appear presently.

SECONDLY, Some of the most learned Assertors of this Imputation, absolutely reject this Equality or Reciprocation of Imputation, between the Sins of Believers to CHRIST, and the Righteousness of CHRIST to them. There is not the same Force or Power (saith Bishop Davenant) of our Unrighteousness, to make CHRIST unrighteous, which is of his Righteousness to make those that believe righteous. So that (according to their own Principles) if the Righteousness or active Obedience of CHRIST be no otherwise imputed to us, than our Sins are imputed to him, we are not made formally righteous by such an Imputation.

THIRDLY, Neither is there so much as the Appearance in this Place of any Comparison made, between CHRIST's *being made Sin for us* (whatsoever be meant by it) and our *being made the Righteousness of God in him*, but only the latter is affirmed as the End; Consequent, or Effect of the former.

FOURTHLY, That the Importance of that Particle, *in him*, should be, by the *Imputation* of his active Obedience, there is neither Instance, nor parallel Expression in Scripture, nor Rule in Grammar, nor Figure in Rhetorick, to make probable in the lowest Degree. Therefore,

FIFTHLY, The clear Meaning of the Place, is this : That GOD for that End *made CHRIST Sin*, that is, an Offering or Sacrifice for Sin, *for us, that we might be made the Righteousness of God in him*, that is, that we might be justified, or made a Society of righteous ones, after that peculiar Manner of *Justification*, which GOD hath established through that Sacrifice or Offering of his Son. This Interpretation is justifiable upon these Considerations.

SECT. XVIII. First, it is a frequent Scripture Expression, to call the Sin-offering, or the Sacrifice for Sin, by the Name of *Sin* simply. See for this, *Exod. xxix. 14. Exod. xxx. 10. Levit. v. 6. 16. 18. 19. Levit. vii. 1. ii. 7. Levit. ix. 7. Ezek. xlv. 27. Ezek. xlv. 19. 23. Hof. iv. 8.*

SECONDLY, To express a Number of justified or righteous Persons by the abstract Term of *Righteousness*, is agreeable likewise with the Scripture Dialect in many other Places.

THIRDLY, That Addition, of GOD, (*the Righteousness of God*) imports, that that *Righteousness* or *Justification* which Believers obtain by the Sacrifice or Death of CHRIST, is not only a *Righteousness of God's* free Gift, but of his special Contrivance.

FOURTHLY, By the Dependence of the latter Clause, our *being made the Righteousness of God in CHRIST*, upon the former, *his being made Sin for us*, it is evident, that

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that in the latter, such an Effect must be signified as may suit with the Cause mentioned in the former, *viz.* the Death of CHRIST for us. Now the proper and direct Effect of the Death of CHRIST, is Deliverance from the Guilt and Punishment of Sin, not the *Imputation* of his active Obedience. CHRIST did not die for Men, that they might be justified by the *Righteousness* of his Life. *

FIFTHLY, The Scriptures, when they speak of the Death or Sufferings of CHRIST, in respect of *Justification*, never ascribe any other Effect to them, but the Remission of Sins, Deliverance from Wrath, Redemption, or the like. CHRIST *hath redeemed us from the Curse of the Law, being made a Curse for us.* Gal. iii. 13.

SIXTHLY, The Interpretation given, touching the Substance of it, is the Exposition of Interpreters without Number, as of *Chrysostom, Theophylact, Oecumenius, Calvin, Musculus, Piscator.* I forbear the Citation of Passages from them, because the Authors themselves (if any Man doubt) may readily be consulted.

SECT. XIX. I shall only touch upon one Scripture more. Gal. iii. 10. *For it is written, Cursed is every one that continueth not in all Things, which are written in the Book of the Law to do them.* Hence some argue, If every one be cursed, that continueth not in all Things that are written in the Law to do them, then can no Man be justified, but remains accursed, who hath not the perfect Observation of the Law imputed from CHRIST unto him. Therefore I answer,

FIRST, if there be no other Means to dissolve the Curse denounced against all Non-continuers in all Things that

* *Quis enim sic argumentaretur, mentis compos : Christus factus est pro nobis peccatum, i. e. sacrificium peccati expiatorium, quo nos iusti constitueremur : Ergo obedientia Christi in vita præstita, non autem morte sine sacrificio Christi iusti constituimur ?* Gatak. Elench. Gom. P. 48.

that are written in the Law to do them, but a perfect fulfilling of the Law by CHRIST imputed unto them, woe to the whole World without Exception. For certain it is, 1. That there is no such perfect fulfilling of the Law *imputed* from CHRIST to any Man, (as hath been proved at large) and 2. that were there any such Imputation, yet this would not dissolve that Curse: This cleaves faster to the whole of *Adam's* Posterity, than to be dissolved by any other Means, than the Blood of CHRIST. It is not said, that without keeping the Law, but, that *without shedding of Blood, there is no Remission.* Heb. ix. 22. CHRIST might have kept the Law a Thousand Years for us; and yet never have found Redemption from the Curse of the Law for us, had he not been *made a Curse for us*, by his Death and Sufferings. Gal. iii. 13.

SECT. XX. Secondly, he that is fully discharged from the Guilt of all his Sins committed against the Law, is doubtless out of the Reach of the Curse of the Law. Now the Principles which we oppose, ascribe a perfect Forgiveness of all Sins to the passive Obedience or Death of CHRIST *imputed*, without the Imputation of the active Obedience with it for that End. Therefore the Argument in Hand is no more a Friend to that Opinion it seeks to establish, than to the Truth itself.

THIRDLY, the *Imputation* of a perfect fulfilling the Law from another, were it granted, cannot make him a Continuer in all Things that are written in the Law to do them, who offends daily in many Things: And consequently, will leave him in a bad Case, in Respect of the Curse of the Law, as it finds him. All the *Imputations* under Heaven, cannot make him, who hath *not continued in all Things of the Law to do them*, to have continued in them. It is well that this Argument is weak: For it is of a most bloody and unmerciful Spirit, and would bear down all the World before it into Hell. If there be no other Way for poor sinful Men to come off from the Curse of the Law, but by

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continuing in all Things that are written therein to do them: Doubtless they must all fall under this Curse, and never rise again. Therefore,

FOURTHLY, the direct Meaning of this Passage is this, *Curfed be every one that continueth not, &c.* that is, every one that expecteth Justification by the Law; woe be to every such Person, if *they continue not in all Things that are written in the Law to do them:* The Curse of the Law will fall heavy and terrible upon them. That this is the plain Meaning of the Apostle, and that that Clause of Universality, *Curfed be every one, &c.* is to be limited to the Universality of those only, who depend upon the Law for *Justification*, is evident.

SECT. XXI. First, as it is true, that *whatsoever the Law speaketh*, it speaketh to all those that are under the Law, Rom. iii. 19. so is it as true also, that *whatsoever the Law speaketh*, it speaketh only to those that are under it. Now those that look for *Justification* by Faith in CHRIST, *are not under the Law, but under Grace*, Rom. vi. 14. Therefore the Threatnings of the Law do no Ways concern any of these. But,

SECONDLY, the Context itself apparently leads us to this Interpretation. For first, the Words immediately preceding, *For as many as are of the Works of the Law* (that is, that seek to be justified by them) *are under the Curse.* To prove this, he alledgeth: *For it is written, Curfed is every one that continueth not, &c.* So that this Clause, and the Curse contained in it, have only Reference to those that are of the Works of the Law, that is, that seek to be justified by the Law, and not by CHRIST. Again, secondly, the Interpretation given is confirmed from the Words of Verse 9. Here he had pronounced those *that were of Faith*, that sought Justification by Faith in CHRIST, *Blessed with faithful Abraham.* Now to prove that these were the blessed ones of God, and not those that would be justified by the Law (which was the Spirit that now began to work among these *Galatians*) he affirms that all

all these are under the Curse, and consequently far from being blessed. And to prove this, he cites from the Law itself: *Cursed be every one that continueth not, &c.* So that it is evident from hence also, that that Continuance in all Things which are written in the Law to do them, is only required of those, either for the Removal of the Curse, or for the obtaining the Blessing, who seek to be justified by the Works of the Law, and not of those that believe with *Abraham*. Thirdly, The Verse immediately following, is as the Light of the Sun, to clear this Interpretation. For here the Apostle goeth on with the farther Proof of his last Conclusion, viz. that those that are of the Works of the Law, are under the Curse, thus: *And that no Man is justified (and then, not blessed, and consequently accursed) by the Law is evident: For the Just shall live (that is, be justified and so live and be blessed) by Faith.* When he saith, *No Man is justified by the Law*; he supposeth that no Man can be said to continue in all Things that are written in the Law to do them: For he of whom this may be truly affirmed, may properly be said to be justified by the Law. The Truth is, there is no other Way of Justification by the Law imaginable but this. Therefore that Justification which we have by Faith in CHRIST, cannot be said to be by a Continuance in all Things that are written in the Law to do them, because this is nothing else but Justification by the Law.

SECT. XXII. Other Scriptures than these alledged with any Colour of Reason in the Cause of that Imputation, I know none. As for those that are confident, that they see that Imputation of CHRIST's Righteousness, in that and the like Scriptures, *Deliver me from Blood Guiltiness O God, and my Tongue shall sing of thy Righteousness*, Psal. li. 14. I leave them and their Confidence to the Convictions of Miracles and Signs from Heaven. For doubtless, as for Texts and Interpretations, they are turned into Stubble with them, and Reasons and Demonstrations are esteemed by them but as

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Leviathan esteemeth Iron and Brass, that is, as Straw and rotten Wood.

C H A P. VI.

The Arguments against the Imputation of Faith for Righteousness answered.

SECT. I. The first and great Argument against the Imputation of Faith for *Righteousness* is this,

That which impeacheth the Truth or Justice of God, cannot be true.

But the Imputation of Faith for *Righteousness* impeacheth the Truth and Justice of God.

BECAUSE, if God should impute Faith for *Righteousness* he would account that to be a *Righteousness* which is none. I answer,

FIRST, this was the Plea of the Counsel of Trent, (as Calvin hath observed) that the Word *Justification* in Scripture, was not to be taken in a juridical Sense, for Absolution, but in a physical or moral Sense, for the making a Man *just* or *righteous*. And this is the common Argument of the *Papists*, for their Justification by inherent Grace and Works. But,

SECONDLY, it doth not follow, that God accounts that for *Righteousness* which is no *Righteousness*, though he counts Faith for *Righteousness*. For any Obedience, or Action conformable to a righteous Law, may truly be called, *Righteousness*. So *Psalm*. cvi. 30. *Then flood up Phineas, and executed Judgment, &c. and it was counted unto him for Righteousness.* By *Righteousness* in this Place,

Place, cannot be meant a Conformity or Obedience to the whole Law: One particular Act, whatsoever it were, cannot be called *Righteousness* in such a Sense. Therefore it signifies only a Conformity with some particular Precept. See the Word used much in a like Sense Gen. xxx. 33. 2 Cor. ix. 9, 10. Heb. xi. 33, &c. And so Faith, or believing, being an Obedience to a special Commandment of God, (1 John iii. 23. 2 Pet. ii. 21. Rom. i. 5, &c.) may both with Truth, and sufficient Propriety, be called *Righteousness*: Yet where God is said to *impute Faith* for *Righteousness*, I do not conceive is meant an Act of Obedience to any particular Precept. Therefore,

SECT. II. Thirdly, when with the Scriptures we affirm, that God *imputeth* a Man's Faith unto him for *Righteousness*, we do not mean that God only accounteth such a Believing for a *righteous* Act unto him; much less do we mean, that he esteemeth it a literal, and compleat fulfilling of the whole moral Law: * But that God looks upon a Man who believes, with as much Favour, and intends to do as graciously by him, as if he were a Man of perfect *Righteousness*, and had entirely fulfilled the whole Law. In this Sense to *account Faith* for *Righteousness*, hath not the least Colour of Injustice, or Repugnancy to the Truth.

FOURTHLY, there is scarce any Thing affirmed more frequently, by the best reformed Writers, than that God accounts those just, who in Strictness of Speech are not such, but only have their Sins forgiven. Therefore they apprehended no Matter of Injustice or Contrariety to Truth therein. From hence we gather, (saith Calvin †) that

* Non hoc dicitur, Deum apud se judicare illos, pro quorum peccatis universis Christus satisfecit, nihil mali unquam commississe, aut boni debiti amississe, sed eodem habere bono, quoad mortis reatum, et jus ad vitam eternam, ac si nihil vel mali admisissent, vel boni debiti admisissent, Gat. Elench. P. 35, 36. See also my Answer to Mr. Wather, P. 24, 25, &c.

† In Rom. iv. 3.

that *Paul's* Dispute is, not what Men are in themselves, but in what Place God is pleased to account them. And elsewhere: † It follows then that we are just or righteous, because our Sins are not imputed to us. Therefore we stand righteous before God saith Mr. Fox § because our Sins are forgiven us. We have Remission of Sins, (saith *Melancthon* ||) for and through CHRIST; which having obtained, we are righteous before God. *Paul* (saith *Calvin*), estimates the Blessedness of a Man from hence, because he is after this Manner righteous, not in very Deed, but by Imputation.

SECT. III. A second Objection is this.

If *Faith*, in such a Sense, should be imputed for Righteousness, then would *Justification* be by Works, or by somewhat in ourselves. But the Scripture every where rejecteth Works, and all Things in ourselves from having any Thing to do in *Justification*.

ANSWER, By *Works* may be understood two Ways: either first, by the Merit of Works, which is still the Scripture Sense; or else secondly, by Way of simple Performance. If the first Proposition be taken in the former Sense, it is altogether false, and the Consequence thereof denied: *Faith* may be imputed for Righteousness, and yet no Man justified by the Merit of any Works in himself. If it be taken in the latter Sense, the second Proposition is false. For the Scripture no where rejecteth every Thing that may be done by us, in Respect of a simple Performance from having to do in the Matter of *Justification*. Nay it expressly requireth something in us, as of absolute Necessity to *Justification*: And something which itself calleth a Work. *This is the Work of God*, saith our Saviour to the Jews, *that ye believe in him whom he hath sent*. Now that believing in CHRIST is required as of absolute Necessity to *Justification*, is a Thing of universal Confession. And thus our best Writers,

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† De vera Eccl.s. Refor. ratione. p. 368. § De Christo gratis Justific. l. 3. p. 280. || In Exam. Theol. de Justific. p. 529. Instit. l. 3. c. 11. Sect. 11. Gratuita Dei acceptatio subrogatur in locum justitiæ. idem.

without Scruple, call that believing by which we are justified, a *Work*, or the *doing* of something. Faith (saith Calvin *) is the chief Work that God requireth of us. And what did Abraham (saith Musculus ||) that should be imputed for Righteousness, but only believe God ?

SECT. IV. A third Objection is this. That which maketh *Justification* not to be of Grace, cannot stand with the Truth of the Gospel. But the Imputation of Faith for Righteousness, makes *Justification* not to be of Grace.

THE former Proposition, I allow, but the latter is utterly false ; for the Scripture still acknowledgeth a perfect Consistence of Grace, with the Condition of Faith in *Justification*. For by Grace ye are saved through Faith. Ephes. ii. 8. And are freely justified by his Grace, &c. Rom. iii. 24. through Faith in his Blood, &c. ver. 25. Nay, the Truth is, the Work of believing, as our Saviour called it, is so far from carrying any Opposition in it to the Freeness of God's Grace in *Justification*, that it is purposely required of Men (and it only) by him, that the Freeness of his Grace in their *Justification* might be established, Rom. iv. 16. Therefore it is by Faith, that it might be by Grace. And in Reason, how can a Gift be more freely given, than when nothing more is required of him to whom it is given, than that he receives it ? Now believing is nothing but receiving that *Justification*, which God giveth in and with his Son JESUS CHRIST. As many as received him, &c. John i. 12. that is (as it is explained in the End of the Verse,) as many as believed in his Name. So that in the Imputation of Faith for Righteousness, there is not any Prejudice at all to the Freeness of Grace in *Justification*.

SECT. V. A fourth is this. That which ministreth Occasion of boasting, is no way consonant to the Truth

* Fides præcipuum opus est, quod a nobis Deus exigit. Calvin in Jac. i. 22.

|| Quid enim fecit Abraham, quod imputaretur, &c. Musc. in Gal. 3. 6.

of the Gospel. But the Imputation of *Faith* for *Righteousness*, ministreth Occasion of boasting. *Ergo*.

I ANSWER, first, suppose the Work or Act of believing, which is imputed for *Righteousness*, be a Man's own Work or Act, yet it is so by Gift, and by the meer Grace of another, *viz.* GOD.

Now since a Man hath nothing, doth nothing in believing, but what he receiveth from another, all Occasion of boasting is cut off, even according to the Apostle's own reasoning, 1 Cor. iv. 7. *What hast thou, that thou hast not received? And if thou hast received it, why gloriest thou as though thou hadst not received?* Evidently implying, that no Man hath any Pretence of boasting, (I mean of himself) for any Thing, but what he hath of his own, and from himself. Let the Thing be never so excellent, if he hath received it from another, he hath Cause only to glory in him from whom he hath received it. If God miraculously raised up Children unto Abraham of the Stones, had these Stones, being now made Men, and Men of the greatest Excellency, any Pretence of glorying in themselves concerning that Dignity which is now come upon them? No more hath any Flesh the least Colour of boasting in itself, how excellent soever the Act of *Faith* may be, because it is given them by another: It is the Glory of the Giver, and the Comfort only or Blessedness of the Receiver.

BUT Secondly, suppose the Act of Believing were in Part from a Man's Self, yet hath he no Cause to boast in himself, that God should be pleased to impute it unto him for *Righteousness*: Because that *Weight of Glory*, those excellent Things which attend upon *Faith*, are not given to it for any Worth that is found in it, but by the most free, and good Pleasure of God. Though a Believer therefore hath the Forgiveness of Sins, and the Love and Favour of God given him upon it, and a Title to the Kingdom of Heaven, yet all this is no Ground why any Man should boast of himself or of his Faith, though it were from himself, (which yet we absolutely deny) because if this Faith had not met with a

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God of infinite Grace and Bounty, we might have been accursed for all our Faith. Yea, by the Apostle's own Rule, when God is pleased to *chuse weak and foolish Things to confound the mighty*, all Occasion of boasting is cut off. Indeed if Men had fulfilled the Law, and been justified that way, there had been room to boast. First, because such a *Righteousness* had held some Proportion with the Reward given to it. *To him that worketh* (saith Paul,) that is, that keepeth the Law, *the Reward is counted, not by Favour, but of Debt*. God would have given them no more, than what they had, in some Sort, deserved. Secondly, because if they had made out their Happiness that way, they had done it out of the Strength of those Abilities which were essential to their Natures, and in the most proper Sense that can be spoken of a Creature, their own: Both which being apparently wanting in Faith, or in the Act of Believing, there can be no Pretence of boasting for the Flesh, though it be *imputed by God for Righteousness*.

SECT. VI. Fifthly, some object, If *Faith* be imputed to us for *Righteousness*, then are we *justified* by that which is imperfect, for no Man's Faith is perfect in this Life. But there is no *Justification* before God by that which is imperfect.

I ANSWER, that Clause, *then are we justified by that which is imperfect*, may have a double Meaning; either that we are *justified* without the Concurrence of any Thing that is simply perfect to our *Justification* - Or that somewhat that is comparatively weak and imperfect, may somewhat concur and contribute towards our *Justification*. If the former Sense be intended, the Proposition is absolutely false, and the Consequence to be denied: It doth not follow, If *Faith* be imputed for *Righteousness* in the Sense given, then is there nothing that is perfect required as necessary to *Justification*. For the *Imputation of Faith for Righteousness*, pre-supposeth somewhat that is absolutely perfect, as necessary to *Justification*. Had not the LORD CHRIST, who is perfect himself, made a perfect Atonement

Atonement for Sin, there had been no Place for the *Imputation of Faith for Righteousness*: Yea, there had been no Place for the Being either of such a Faith, or of any *Justification* for Men. For it is through the Atonement made by CHRIST for us, that either we believe in him, or in God through him: And it is through the same Atonement that God *justifieth us* upon our believing, that is, imputes our Faith unto us for *Righteousness*.

If the Clause be meant in the latter Sense, *viz.* that somewhat that is weak and imperfect may sometimes concur towards *Justification*, so the Proposition is true. For *Justification* may be expected, though that Faith whereby we believe, yea, and that by whom we believe, are both weak and imperfect, and yet both these, we know, someway contribute towards *Justification*. *We have believed in CHRIST JESUS, that we might be justified, Gal. ii. 16.* And that the Minister hath (or at least may have) his Part in our *Justification*, is evident. *How shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher? Rom. x. 14.* But our *Justification* does not depend on the Perfection of our Faith, but on the Truth of it: And the Truth of our Faith doth not depend on the Perfection of him, by whom we believe, but the Truth of what he delivereth. So that the Light of this Truth shines on every Hand, that Men may be *justified*, ministerially and instrumentally, by Things that are weak and imperfect.

SECT. VII. Some have objected; If Faith be imputed to us for *Righteousness*, then God rather receives a *Righteousness* from us, than we from him, in our *Justification*. But God doth not receive a *Righteousness* from us, but we from him in *Justification*.

I ANSWER, It no way follows upon that *Imputation of Faith for Righteousness*, which we defend, that God either receives a *Righteousness* from us, or that we receive none from him, in our *Justification*. Because,

FIRST, God's imputing Faith for *Righteousness* doth not imply that Faith is a *Righteousness* properly so called, but only that God, upon the Tender of it, looks upon us as *righteous*, yet not as made either meritoriously, or formally

righteous by it, but as having fulfilled that Condition, upon the fulfilling whereof, he hath covenanted to make us *righteous*, meritoriously by the Death and Sufferings of his Son, formally, with the Pardon of all our Sins.

SECONDLY, suppose Faith were a proper *Righteousness*, yet neither would this prove, that God, *receives a Righteousness from us in our Justification*. For we receive our Faith itself from God, not God from us. But,

THIRDLY, that the Imputation of Faith for *Righteousness* supposeth a *Righteousness* received by Men from God in *Justification* (and consequently, is far from denying it) is evident from hence, because it could not be truly said, that God doth impute Faith for *Righteousness* to any Man, except he should make him *righteous* upon his believing. Now as it is impossible that a Man should be made *righteous* without a *Righteousness* in one Kind or other; so is it impossible also, that the *Righteousness* wherewith a Man is made *righteous* in *Justification*, should be given from any other, but from God alone. For this *Righteousness* is none other, but Forgiveness of Sins: *And who can forgive Sins but God alone?*

CH A P. VII.

The chief Arguments for the Imputation of CHRIST'S active Obedience (in the Sense opposed) answered.

SECT. I. The first Argument for the Imputation of CHRIST'S *Righteousness* in the Sense refused, is this,

If there be no standing in Judgment before God, unless we be endued with a perfect Righteousness, then must the

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Righteousness of CHRIST be imputed to us, in our Justification.

But there is no standing in Judgment before GOD, unless we be endued with a perfect Righteousness.

I answer, by denying the Consequence in the former Proposition: There may be no standing in Judgment before GOD without a perfect *Righteousness*, and yet the *Righteousness* of CHRIST, in the Sense controverted, not be imputed. The Reason is, because Remission of Sins, which is the Purchase of the Death of CHRIST, (as our Adversaries themselves acknowledge) is a perfect *Righteousness*, and every way able to bear us out in Judgment before GOD. Yea, and our best reformed Divines, find a sufficient Confidence for Believers in the Presence of GOD, in the Death of CHRIST alone. *Calvin* * having mentioned that of the Apostle, *Rom. iii. 24. Ecce, being justified freely by his Grace, through the Redemption that is in JESUS CHRIST, whom GOD hath set forth to be a Propitiation, through Faith in his Blood*, adds as followeth: *Paul commendeth the Grace of GOD in this, that he hath given the Price of our Redemption in the Death of CHRIST: And then willeth us to betake ourselves unto his Blood, that so obtaining Righteousness, we may stand secure before the Judgment of GOD. And elsewhere. § In this Place, Readers that have but their Wits about them, though I should say nothing, cannot but acknowledge that nothing else is meant, quam nos mortis Christi piaculo suffultos apud Dei tribunal stare, i. e. than that we stand at GOD's Judgment Seat, born up with the Atonement of CHRIST's Death. If GOD will judge thee (said Anselm † long before him) say, Lord, I interpose the Death of our Lord JESUS CHRIST, between me and thee and thy Judgment. So that a Man, needs not take Thought for any other Righteousness in the Presence of GOD, than the Forgiveness of his Sins, through the Death of CHRIST.*

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* *Instit. l. 2. c. 17. Sect. 9.*

§ *Instit. l. 3. c. 11. Sect. 9.*

† *Si Deus voluerit te judicare, dic, Domine, mortem Domini nostri JESU CHRISTI obijcio inter me et te, et judicium tuum, aliter tecum non contendam.* Anselm.

SECT. II. The Second is, *He that is justified by the Righteousness of another, must needs be justified by the Righteousness of CHRIST imputed; because there is no Righteousness to be found in any other fit for the Justification of any Man, but the Righteousness of CHRIST.*

But every Man that is justified, is justified by the Righteousness of another. I Answer,

FIRST, A Man may be justified by the *Righteousness* of another, and yet no Necessity of the *Righteousness* of CHRIST, that is, of his active Obedience (for of this only the Question is) to be imputed to him. For the passive Obedience of CHRIST, is the *Righteousness* of another, and Men may be and are fully and thoroughly justified by the Merit hereof communicated to them in the free Pardon of their Sins, without any farther *Righteousness* derived upon them, either from him or from any other.

SECONDLY, I answer, A Man may be justified by the *Righteousness* of another, in a double Sense, either, 1. by way of Merit, or 2. by way of Form. In the first Sense the Proposition is admitted: Whosoever is justified, is justified by the *Righteousness* of another, that is, is justified by the Merit of the *Righteousness* of another, and not by the Merit of his own. But this Sense maketh nothing to the Point in Hand. In the latter Sense, it is altogether untrue; for that *Righteousness*, wherewith a Man is formally justified or made righteous, is always a Man's own, I mean by Donation and Possession, and not another's, except in Respect of Procurement, and so it is CHRIST's; or of Collation, and so it is God's. Remission of Sins, whereby a Believer is formally justified, is a Man's own *Righteousness* in such a Sense, as his Repentance or Faith is his own, being all given him by God or CHRIST. *Him hath GOD exalted with his right Hand, to be a Prince and a Saviour, to give Repentance unto Israel, and Remission of Sins.* Acts v. 31. Now that which

which is given unto a Man by God, may properly be called his own. There is no Merit indeed in Remission of Sins, but there is Propriety in it to him that receiveth it.

SECT. III. A third Argument for the Imputation gain-said, is this.

If Believers have a true and real Communion with CHRIST, then is his Righteousness theirs by Imputation.

But Believers have a true and real Communion with CHRIST. I answer,

THE first Proposition wants both Reason, and Truth. First, it wants Truth, because a true and real Communion with CHRIST may stand, without his active Obedience being made theirs by Imputation. There is a real Communion between the Head and the Feet in the natural Body, yet is not the Brain, or the proper Functions of the Head, made the Brain, or Functions of the Feet by Imputation. So there is a real Communion between the Husband and the Wife, yet is not the Holiness, Strength, or Wisdom of the Husband, made the Holiness, Strength, or Wisdom of the Wife, by Imputation.

AGAIN, as it wants Truth, so it wants Reason also. It hath neither Colour nor Appearance of Truth, that the Communion which Believers have with CHRIST, should imply, the Appropriation of his active Obedience to them by way of Imputation; at least of that Imputation for which our Adversaries so eagerly contend. For what possible Reason can be found from the Communion between CHRIST and the Believer, why rather the *Righteousness* or active Obedience, than the Wisdom, or Power, or Glory of CHRIST, should be made the Believer's, by Imputation?

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SECT. IV. A fourth Foundation upon which this Imputation is built by some, is this :

IF there be no other End, or Necessity, why CHRIST should fulfil the Law, only that his Obedience might be imputed to us for *Righteousness* in our *Justification*, then is not the *Imputation* thereof to be denied.

But no other End, or Necessity can be given, why CHRIST should fulfil the Law, only that his Obedience to it might be imputed for *Righteousness* to us in our *Justification*.

THE latter Proposition is an entire Mistake : Diverse other Ends may be assigned of CHRIST's Obedience to the Law.

SECT. V. First, this *Righteousness* or active Obedience to the Law, was serviceable to that same great End whereto ours is subservient, viz. the Glory of God and the Advancement of his Kingdom. Being filled with the Fruits of *Righteousness* (saith Paul) which are by JESUS CHRIST unto the Glory and Praise of God. Phil. i. 11. If other Men's *Righteousness* by Means of JESUS CHRIST, is made fit Matter for the Praise and Glory of God ; much more must his own personal *Righteousness* make for the Exaltation of God, far above the Measure of other Men. So that we see here is another End of the active Obedience of CHRIST, besides Imputation.

SECT. VI. A Second End of this *Righteousness* of CHRIST, is the Exemplariness of it ; it is the Pattern in the Mount for all Adam's Posterity to work by. It is true, the Law itself is as perfect a Rule or Pattern of *Righteousness* as the Obedience of CHRIST himself to it is ; but it is not so plain and distinct a Rule in some Cases. And therefore the Holy Ghost sometimes mentioning the Rule of the Law, maketh Use of the

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Obedience of CHRIST, as it were, to illustrate and interpret it. *And walk in Love, even as CHRIST hath loved us, and hath given himself for us, Ephes. v. 2.*

THIRDLY, The Obedience of CHRIST to the Moral Law, is of excellent Importance, and hath a Spirit of Provocation in it, to draw all the World after it in Imitation : It is an holy and blessed Temptation to the World to work Righteousness, the Force whereof, no Man can withstand, but with an high Hand of desperate Wickedness. This End likewise is insinuated in Scripture. *Take my Yoke upon you, and learn of me, (saith our Saviour himself, Mat. xi. 29.) for I am meek and lowly in Heart, &c.* implying, that there was in his Meekness, not only a Pattern to follow, but a Provocation also to make them willing and desirous to follow.

FOURTHLY, The *Righteousness* of CHRIST, was a Means of continuing his Person in the Love of his Father, which was of absolute Necessity for the carrying through that great Work of *Redemption*, which he had undertaken. For if the Mediator himself, upon whose Favour with God, the Favour and Salvation of the whole World depended, had but once miscarried and displeased him, who should have mediated for him, or made an Atonement for him ? This End of his Obedience to his Father, himself plainly expresseth, *John. xv. 10. If ye keep my Commandments, you shall abide in my love: Even as I have kept my Father's Commandments, and abide in his love.* See also *John. viii. 29.*

SECT. VII. Fifthly, that *Righteousness* of CHRIST, was of absolute Necessity to qualify the Sacrifice for the Altar, I mean to render him meet to make Atonement for the World, and to purge and take away the Sin of it. It is true, the Infiniteness of the Value of his Death sprang from the God-head, with which the Humanity of CHRIST had personal Union : Yet was the absolute *Holiness* of the Humanity itself necessary thereto, and that in two Respects. First, there

there is no Capacity in the Human Nature of personal Union with the Divine, except it be absolutely free from all Sin: Secondly, suppose (for Argument sake) that the Divine Nature might be personally united to an Humanity tainted with Sin, yet could it not give an expiatory Value thereto for others, in Case it were offered, or made a Sacrifice by it: Because such an Offering were of absolute Necessity for the Expiation of its own Sin; at least, it would be due, and the Justice of God might lawfully require it. For no Relation whatsoever of any Creature to the Divine Nature, be it never so intimate, is able to dissolve any Right which is essential to God, as the Right of requiring a full Satisfaction for Sin is. Now whatever God either doth or, in Justice, may require of any Man, to make Satisfaction for his own Sin, the Payment thereof cannot make Satisfaction for the Sins of others; as it is impossible in a Course of Law, that a Man by paying his own Debt, should thereby discharge another Man's. The High Priest under the Law, did not make Atonement for himself, and for the People, with one and the same Sacrifice; but *he offered Sacrifice first for his own Sins, and then* (needing no farther Atonement himself) *for the People*, Heb. vii. 27. It is then evident, that tho' the Satisfactoriness of the Death of CHRIST, rises from the Divine Nature; yet could no such Satisfactoriness have taken Place in respect of others, had not CHRIST as Man, been free from all Sin, that so he might stand in no need himself of that Sacrifice which he offered of himself. Dying *righteous* and being God, his Death holds out Weight and Satisfaction for the whole World; whereas had he died a Sinner in the least Degree, though his Death by reason of the God-head personally united to the Manhood, had been of infinite Value, for otherwise it could not have been expiatory for himself, yet had this Satisfaction extended only to himself, and not so much as to one other. In so much that in this Case, had he meant to have propitiated for the World, after he had once

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died for himself, he must have returned again into the Flesh, and have suffered Death the second Time. Upon this Consideration doubtless it is, that the *Holy Ghost* still inserteth the Mention of his perfect *Righteousness*, when he speaketh of his Death or Suffering for us. *By his Knowledge shall my righteous Servant justify many: For he shall bear their Iniquities*, that is, the Punishment due to their Iniquities, *Isa. liii. 11.* manifestly implying, that there is a great Weight in the *Righteousness* of CHRIST's Person, to secure the Consciences of Men concerning their *Justification* by his Death. Thus then we have discovered another great End of the *Righteousness* or *active Obedience* of CHRIST, *viz.* The qualifying him, (at least in Part) for that Meritoriousness of his Death which may stand the World in stead for their *Justification*. So that there is no need of having recourse to the pretended Imputation, for salving the Necessity or Usefulness of it.

SECT. VIII. Sixthly, as CHRIST was a Sacrifice, so was he, and yet is, and is to be for ever (*Heb. vii. 17. &c.*) an High-Priest: And that *Righteousness* of his, qualifieth him, that is, contributeth to qualify for a Priest, as well as for a Sacrifice. If he had not been perfectly *righteous*, and consequently fulfilled the Moral Law, as well as any other Law, which concerned him, he had been incapable of that Priest-hood, which now he executes. This is evident from that Scripture, *Heb. vii. 26, 27. For such an High-Priest became us, who is holy, harmless, undefiled, separated from Sinners*; meaning that no Priest without these Qualifications, had been fit to intercede with GOD for us, as CHRIST now doth.

SECT. IX. A fifth Argument employed in the same Service is this.

If we are Debtors to the Law, not only in Matter of Punishment, but in Perfection of Obedience also, then did CHRIST not only suffer Death for us, that we
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might be delivered from Punishment, but also fulfilled the Law for us, that so we may be reputed to have fulfilled the Law in him, otherwise the Law would yet remain to be fulfilled by us.

But we are Debtors to the Law, not only in Matter of Punishment, but in Perfection of Obedience also : Otherwise our sinning against the Law, would exempt us from Subjection.

I ANSWER, When you affirm, we are Debtors to the Law in Perfection of Obedience, as well as in Matter of Punishment ; as this Debt of Obedience may be variously understood, the Proposition may either be true or false. If this be the Meaning, that we are Debtors to the Law in Perfection of Obedience, for our *Justification*, it is utterly false. For we need no Obedience to it, for our *Justification*, but are freely *justified* by CHRIST's Blood, *Rom. v. ix.* Neither are Believers Debtors to it so much as in Matter of Punishment, CHRIST having eased them of this Burthen, by taking it on himself. It is true, those that believe not, may be said to be Debtors to the Law, as well in Matter of perfect Obedience, as of Punishment ; so that if they mean to be *justified*, and to escape the Punishment, under which they lie, otherwise than by CHRIST, they must keep the whole Law, because no third way of *Justification*, was ever heard of, but either By *Faith* in CHRIST, or by a personal Observation of the whole Law. And in this Sense the Apostle (*Gal. v. iii.*) *testifieth to every Man that is circumcised, (viz. with reference to his Justification) that he is bound to keep the whole Law, as well as to be circumcised : Because he that sticketh not entirely unto CHRIST for Justification, must keep the whole Law, to obtain Justification.* But,

SECONDLY, If the Proposition meaneth, that Believers are Debtors of perfect Obedience to the Law, in a way of Thankfulness to GOD, this is true : But in this Sense it concerneth not the Question in Hand.

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THIRDLY, We are not exempted from keeping the Law, no not in Respect of *Justification*, because we have transgressed it: But 1. having once transgressed, we are incapable of such keeping it, whether personally or by Imputation, as will exempt us from Punishment: 2. that Release which we have from an Observation of the Law for *Justification*, accrueth to us by Means of our Dependance upon CHRIST, *Rom. vii. 4.* For,

SECT. X. Fourthly, GOD never required of any Man, but CHRIST, both Exactness of Obedience to the Law, and Subjection to Punishment due to the Transgression of the Law. He that shall perfectly keep the Law, is no where bound to suffer the Penalty due to the Transgression of it: Nay, the express Tenor of the Law, promiseth Exemption from Punishment unto such: *Do this, and thou shalt live.* The Law doth not make any Man a Debtor to Punishment, simply and absolutely, but conditionally only, upon Supposition of Sin.

LASTLY, In Case a Man hath transgressed the Law, and suffered (whether by himself or some other for him) the full Punishment of it, he is no farther a Debtor to it, either in Point of Obedience, or of Punishment, nor hath any Thing to do with the Law more or less, for his *Justification*; because the Punishment which hath been so suffered, is of equal Consideration to the Law, with the most absolute Conformity to its Precepts. So that as no Man is or ever was, bound to fulfill the Law twice over, for his *Justification*; So neither is it equal, that he, that hath suffered in full the Penalty of the Law, which is as satisfactory to it, as the exactest Obedience, should be still bound to the Observation of the Law (whether by himself, or any other) for his *Justification*; this being all one, as the requiring a second Obedience to the Law, after a Man hath perfectly fulfilled it once.

SECT. XI. Fifthly, for the Imputation of CHRIST's Active Obedience, some have argued thus.

If there be no Justification without a perfect Righteousness, and no such Righteousness to be found, but the Righteousness of CHRIST, then this Righteousness must be imputed to us, in Justification.

But neither can there be any Justification without a perfect Righteousness, nor any such Righteousness found, but the Righteousness of CHRIST. Ergo.

I ANSWER, First, that tho' that Justification cannot take Place without a perfect Righteousness, yet such a Righteousness, as some intend, a Righteousness consisting determinately of such a Number of righteous Acts as CHRIST performed unto the Moral Law, is not of absolute Necessity thereto: For if the Jews under the Law were justified by the Imputation of CHRIST's Righteousness, this Righteousness of his is not to be measured by the righteous Acts performed by him only to the Moral Law, but to the Ceremonial also, as hath been proved more than once.

SECT. XII. Secondly, that perfect Righteousness wherein Justification consists, and wherewith Men are made righteous when they are justified, is nothing else but Remission of Sins, as hath been abundantly proved. This is that Righteousness, which the Scripture calls a Righteousness without Works. Rom. iv. ver. 6 & 7. compared together. And which *Augustine*,* *Haymo*,† *Bernard*,‡ with others of former Times, as likewise

Lutbet,

* *Ipsa nostra iustitia, quamvis vera sit, propter veri boni finem a quam refertur, tamen tanta est in hac vita, ut potius peccatorum remissionem constet, quam perfectione virtutum.* Aug. de Civit. l. 19. c. 27.

† *Quia credidit Deo, reputatum est ei ad iustitiam, id est, ad remissionem peccatorum.* Haymo. ad Rom. 4. 3.

‡ *Dei iustitia est, non peccare: hominis autem iustitia, Deo indulgentia.* Bernardus, Sermon. 23. in Cantic. *Christus factus est nobis iustitia, in absolute peccatorum.* Ibid. Sermon. 22.

Luther, || Calvin,* Musculus,† Pareus,§ Chamier,|| with others of later Times without Number, yea and the Homilies of our own Church,† have still with Confidence and without Scruple, called by the Name of a Righteousness. And because some have a great Mind to make Calvin theirs, in the Imputation of CHRIST's active Obedience; I shall by a Passage or two from him on the Point, fully clear his Intention. In which Words (saith Calvin, meaning those of the Apostle, Rom. iv. 6. in his Commentaries upon the Place) we are taught, *justitiam Paulo nihil esse quam remissionem peccatorum, i. e. that Righteousness with Paul, is nothing else but Remission of Sins.* And not long after upon the 9th Verse of the same Chapter; *Si justitia Abraham est peccatorum remissio (quod secunde ipse pro confesso assumit, &c.) i. e. If Abraham's Righteousness be the Forgiveness of his Sins (which he, meaning Paul, takes for granted.)* By these Passages it is evident, that whatsoever his own Judgment was in the Point under Question, viz. whether

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|| *Justitia nostra proprie est remissio peccatorum, seu (ut loquitur P'aulus) peccata non imputare, &c. Luther in Summa. Pl. 32.*

* *Sequitur ergo eo nos esse justos, quia nobis peccata non imputantur. Calvin de vera Eccles. Reform. ratione. p. 368.*

† *Iucundum est quod justitia et beatitudo nostra est remissio peccatorum, per fidem in Christum. Muscu. in Psal. 32. p. 298. Quid enim est justum esse, et reputari in peccatis conceptum et natum, quam peccatis esse liberum? Ibid.*

§ *Sic Deus Abraham et omnibus nobis peccatoribus, fidem imputat pro justitia, quando credentes in filium justificat, hoc est, absolvit, &c. Pareus ad Rom. 4. 3. p. 363. Fide accepit justitiam, seu remissionem peccatorum a Deo gratis donatam, &c. Ibid.*

|| *Remissio peccatorum, est justitia imputata. Cham. Panstrat. t. 3. l. 21. c. 19. sect. 10. Idem justitiæ proram et puppim constituimus in remissione peccatorum. Ibid. sect. 9.*

† *Because all Men are Sinners and Offenders against God, &c. every Man of Necessity is constrained to seek for another Righteousness or Justification, to be received at God's own Hands, that is to say, the Forgiveness of his Sins and Trespases in such Things as he hath offended. Homil. of Salvation, Part I. p. 13. Justitia Christi, est absolutio a peccatis per Christum ex fide. Pet. Mart. ad Rom. 10. 8. Credimus totam nostram justitiam possumus esse in peccatorum nostrorum Remissionem, &c. Harm. Confess. Gallic. art. 13.*

ther Remission of Sins simply and alone, without any other Addition, were the *Righteousness* of a Believer in *Justification*, he attributes the Affirmative to *Paul*, and makes his Judgment to stand, for Remission of Sins simply, excluding not the Infusion of Grace only, but all other Things whatsoever. But for *Calvin* to ascribe one Opinion to *Paul* in the Point of *Justification*, and to be himself of another, is neither better nor worse, than to profess himself wiser than he, yea than the *Holy Ghost* himself speaking by him.

SECT. XIII. A seventh Argument is this :

If Do this, and live, be an everlasting Rule of God, which shall never be dissolved, then must the active Obedience of CHRIST be imputed to Men in Justification, that so they may be said to have done this, to have fulfilled the Law, and so live.

But Do this, and live, is an everlasting Rule of God, which shall never be dissolved. Ergo.

In this Sense I grant, that *Do this, and live*, is an everlasting Rule: It is, and hath been, and shall be everlastingly true, that whosoever shall *do this*, that is, fulfil the Law perfectly, shall live and enjoy the Favour of God. But this Sense makes nothing to the Purpose, neither is there so much as the Face of a Consequence in the first Proposition: Whosoever *continues in all Things that are written in the Law to do them*, shall live and be saved, whether *CHRIST's Righteousness* be imputed or not. But if the Meaning of the Clause, is *an everlasting Rule*, be the only perpetual Law, according to which Men must be justified and saved, so that no Man can be justified, but he that may be truly said to *have done this*, that is, performed universal Obedience to every Jot and Tittle of the Law; in this Sense it neither is, nor ever was, nor ever shall be a Rule of God, nor a Rule of Truth. For God hath always had, and for ever will have, another Rule

Rule for the *Justification* of Men, even that Rule which is still in Scripture opposed to this, *Believe this and live.*

SECT. XIV. Another Foundation to build this Imputation upon, is laid after this Manner.

That Righteousness which GOD accepteth on our Behalf, is the Righteousness imputed to us in Justification.

But the Righteousness of CHRIST, is that Righteousness which GOD accepteth on our Behalf.

I ANSWER first, by denying the former Proposition, because GOD may and doth accept that for us, which yet he need not impute to us. GOD accepted *Abraham's* Prayer for *Ismael*, and yet did not impute this Prayer to *Ismael*, as if he had prayed it. In like Manner he accepted the Prayer of *Elisha* for the *Sunamite's* Son, and yet did not look upon the Child as if he had made it for himself. In these and many other Cases, the Persons prayed for by others, received Benefit by those Prayers: But there is no Reason to conceive, that GOD looked upon such Prayers, as if they had been made by the Persons themselves. It is like they prevailed more on their Behalf, because they were made by others for them, (especially by Persons of such Grace) than if they had been made by themselves. In like Manner, those on whose Behalf CHRIST's Sufferings were accepted, receive an unspeakable Blessing by them: But this proves not, that therefore GOD must look upon these Sufferings of CHRIST, as if they had personally endured them: Nay, such a Supposition rather tends to destroy their Acceptation, than to further it. The Sufferings of CHRIST have the Height of their Acceptation with GOD on the Behalf of those that believe, because they are looked upon by him as the Sufferings of himself, I mean of CHRIST, and no other.

SECONDLY, to the other Proposition, I answer If by the *Righteousness of CHRIST*, you mean, precisely that

that Obedience which he exhibited to that common Law, whereto all Men are obliged, considered apart from his Obedience to that peculiar Law of Mediator, given to himself alone, it is altogether false. For God did not accept this *Righteousness* of CHRIST on our Behalf, so, as to justify us, either with it, or for it. If by this *Righteousness*, he meant that Obedience of CHRIST so commonly known by the Name of Passive, or both Active and Passive together, this Proposition maybe granted: *But then* the other will be found tardy, the same Words being taken in one Sense in major, and in another Sense in the minor Proposition.

SECT. XV. Some reason after this Manner,

If CHRIST was a public Person, standing in the Place of all that should believe, then all that he did, and suffered, is reputed as done and suffered by them.

But CHRIST was a public Person, standing in the Place of all that should believe.

I ANSWER, the former Proposition is untrue: Because the Publickness of CHRIST's Person, is no sufficient Ground to build this Inference upon: *Therefore all that he did, and suffered, is looked upon by God, as done or suffered by us.* This is evident: His Conception, Incarnation, Birth, Circumcision, subjection to *Joseph*, his supposed Father, his whipping the Buyers and Sellers out of the Temple, his Redemption of the World, and other Particulars without Number, were all, either Things done, or suffered by him: Yet are they not looked upon by God as done, or suffered by all that believe in him. For to what Purpose, (for Example,) should I being a believing *Gentile*, and so not only free from the Yoke of *Jewish* Ceremonies, but under Command not to use them, be looked upon by God as one Circumcised? So what can it in Reason advantage me, to be looked upon by God, as one who in CHRIST, was in Subjection unto *Joseph*? Especially how shall I not fear and tremble to fancy that God looks upon me, as having redeem'd

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the World? *Adam* was as public a Person, (yes and more public in a Sense) than *CHRIST* himself; nay, and is conceived by most, to have stood as much in the Place of his Posterity, as *CHRIST* did in the Stead of his, of those that descend Spiritually from him by Faith: And yet how ridiculous is it to suppose that all that *Adam* did, is imputed to all his Posterity, as if they had done it? Of what Advantage can it be to me, that God should look upon me, as one that gave Names to all Cattle, and to the Fowls of Heaven, and to every Beast of the Field, which yet *Adam* did? *Gen. ii. 20.* Or, as upon one, that first propagated Mankind, and begat *Cain*, which we know were done by *Adam*? with twenty Things more of like Nature.

SECT. XVI. Secondly, it hath been formerly demonstrated, how little Consistence it hath with Truth, so say, that the Sufferings of *CHRIST*, are by God looked upon as our Sufferings. It is not all one to say (saith Doctor *Willet*) we are punished in *CHRIST*, and *CHRIST* was punished for us, and in our Stead: This is warranted by the Scripture: But the other cannot be affirmed, for seeing in *CHRIST*'s Death we have Remission of our Sins, we cannot be said for the same Sins, to be punished in and with *CHRIST*, whereof we have Remission in his Death.

THIRDLY, the Publickness of a Person, who negotiates the Business of others, as *CHRIST* did of those that shall believe, doth no farther interest those whose Affairs they manage, in what they do, than with Reference to the Issue of what they do for them. If a Man undertakes such a Business for me, and deals dishonestly with others therein, and at last makes a Conclusion with much Damage to me, which might by a wise Carriage, have been prevented; I am in this Case liable to suffer all the Damage, which the Unconscionableness, or Weakness of my Agent hath brought upon me: But I am not to be looked upon, as one that have used the same Unconscionableness with him, or as if his weakness were mine. In Case he had dealt wisely or faithfully for me, and

and had brought my Business to a good End, I here receive Benefit by such a Man's Wisdom and Faithfulness: But these are not imputed unto me, as my own, because he was my Agent that used them. The Client that prevails against his Adversary before the Judge, by the Skill of his Lawyer, is not therefore reputed as skilful in the Law, as his Advocate, nor to have pleaded his own Cause as his Lawyer did. In like Manner, as far as *Adam* had a Commission from God to deal for me, being one of his Posterity, I am bound to suffer my Share in that Evil which he brought upon the World, through his Weakness or Unfaithfulness: But this Weakness or Unfaithfulness of his is not looked upon as my personal Weakness or Unfaithfulness; only so far as my Person was in his, they are imputed to me as mine own. So on the other Hand, as far as *CHRIST* had a Power from God to deal for me, being one that believe in him, I have my Part in that blessed End, whereto by his Holiness, Wisdom, Faithfulness and Patience he brought the Affairs of the World: But God doth never the more look upon me, as if that Holiness, Wisdom, Faithfulness and Patience had been mine, nor is it any ways necessary that he should, to make me capable of that which falls to my Share, as a Believer, in that great and blessed Transaction of *CHRIST*.

SECT. XVII. Fourthly, neither is it so sound a Truth, as is supposed, that *CHRIST* stood in the Place of those that should believe in him, especially in all Things performed by him, and which tended to the Qualification of his Person, for accomplishing that great Work of Redemption. To stand in the Place of another, implies a Necessity of his being in the same Place, and doing the same Things himself, wherein he stands, and which he doth, who is supposed to stand in his Stead. Now *CHRIST* did a thousand Things, yea and suffered many for the doing and suffering whereof, there lay no Necessity upon many Believers, whether *CHRIST* had done or suffered them, or no. For Example, there was no Necessity, either in way of Duty, or of Penalty, lying upon any Believer to be

be conceived or born of a Virgin, to turn Water into Wine, to command the Winds and the Seas. Again, there was no Necessity upon any believing Gentile to have been circumcised, to have been in Subjection unto *Joseph*, to have eaten the Passover at *Jerusalem*, &c. Therefore in all these Passages of his Life, with many others, it is evident that he stood not the in Place of all Believers. All that the Scripture speaketh in this Case is, that *he suffered for us, was made a Curse for us*, which Expressions, though they imply (in the General) a Necessity of our Sufferings, unless CHRIST had suffered for us, yet do they not imply a Necessity of our Sufferings in the same Kind, or after the same Manner, in all Particulars. It doth not follow, that except CHRIST had been circumcised, we must have been circumcised, except he had fasted forty Days, we must have fasted Forty, except he had been scourged with Rods, or crucified, we must have been scourged or crucified: Only it follows, that except CHRIST had suffered either in these or some other Particulars satisfactory to divine Justice, we must have suffered, and that most grievously. Therefore it is not a Truth, that CHRIST, even in his Sufferings themselves, particularly considered, stood in our Stead. But the Scriptures which say, that CHRIST suffered for us, never say, that either he kept the moral or ceremonial Law for us; though this Expression may be admitted, without granting that he did these in our Stead. And thus we see that this Argument also is defective on every Side.

SECT. XVIII. Another aiming at the same Conclusion, is this:

If we cannot be justified by the Righteousness of CHRIST otherwise than by the Imputation of it, then must it be imputed in our Justification.

But we cannot be justified by the Righteousness of CHRIST, otherwise than by the Imputation of it. Ergo.

ANSWER to the latter Proposition, if the *Righteousness*, the Active Obedience of CHRIST could have no Influence

fluence on *Justification*, but in that way of *Imputation*, either *Justification* must stand without it, or else fall. For certain it is, that, no such *Imputation* can stand, as hath been proved at large. But the Weakness of the Proposition is sufficiently evinced from hence, because the *Righteousness* of CHRIST concurs towards *Justification*, by qualifying his Person for that Sacrifice of himself, by which *Justification* hath been purchased for all that believe.

SECT. XIX. Another Argument is, If we may truly be said to be dead, and crucified with CHRIST, to be quickened with CHRIST, to have risen again with CHRIST, to sit in heavenly Places in, or with CHRIST, then may we be truly said to have fulfilled the Law with CHRIST also, and consequently the fulfilling of the Law by CHRIST is imputed to us.

But we may truly be said to be dead, and crucified, and quickened, and risen again, and to sit with CHRIST in Heavenly Places.

ANSWER, The Reason of the Difference, why we may be said to be dead, and risen again with CHRIST &c. and yet cannot be said to have fulfilled the Law with CHRIST is this. When the Scripture saith, *we are dead, we are crucified, we are quickened or risen again with CHRIST*, the Meaning is not, that God looks upon us, as if we had laid down our natural Lives, when he laid down his, and as if this laying down our Lives, were a Satisfaction to his Justice for our Sin; for then we might as well be said to have satisfied for ourselves, or to have redeemed ourselves with CHRIST, as to have died, or been crucified with him. Such Expressions as these only import, either a Profession of such a Death in us, as hath a Spiritual kind of Resemblance with the Death of CHRIST, which is usually called a Death unto Sin, and to the World, *Rom. vi. 5.* or else, this Death itself really wrought in us by that Death of CHRIST, being therefore called, the Fellowship of his Sufferings,

as well as a Conformity to his Death, *Phil. iii. 10.* You have the Expression used in the former Sense, *Rom. vi. 2.* *How shall we, that are dead to Sin,* (that is, who profess being dead to Sin with CHRIST) *live yet therein;* and so be a Reproach to our Profession? In the latter Sense, it is found, *Gal. ii. 20.* *I am crucified with CHRIST,* that is, the natural Death of CHRIST for me and many more, hath wrought upon me in a way of Assimilation to itself, and hath made me a dead Man to the World. So when Believers are said to be quickened or risen with CHRIST, the Meaning is not, that God looks upon them as quickened from a natural Death, to a natural or glorified Life, as CHRIST's quickening and Rising again was; which yet must be the Meaning, if any Thing be made of it in this Argument. But it either signifies the Profession that is made by us of that Newness of Life, which in way of a spiritual Analogy, answers the Life whereto CHRIST was rose again, *Rom. vi. 5.* or else the new Life itself wrought in us, by that rising again of CHRIST from the Dead. The former Sense, you shall find, *Colos. iii. 1.* *If ye be risen with CHRIST,* that is, since you make Profession of that new and excellent Life, which answers the Life which CHRIST lived after his Resurrection, give this Evidence of it to the World, *seek the Things that are above, &c.* The latter Sense you find, *Eph. ii. 5.* *Even when we were dead in Sins, hath quickened us together with CHRIST,* meaning that God by the quickening and raising of CHRIST from the Dead, had begotten them (as *Peter* speaks) to such a Life, as spiritually answereth that quickening and rising again of CHRIST. But on the other Hand, as there is no such Expression in Scripture as this, we have fulfilled the Law with CHRIST: So neither if there were, would it make any Thing at all to save the Truth of the Proposition under Question, if the Sense of it were carried according to the Interpretation of those other Expressions. For what if we should be said either to profess such a fulfilling of the Law, as is a spiritual Analogy with CHRIST's fulfilling the Law, or really and personally to fulfill the Law after

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such a Manner; were there any Thing in this to infer an Imputation of CHRIST's personal fulfilling the Law, in the Letter thereof to us? Doubtless CHRIST's quickening and rising again, are not in the Letter of them imputed to the Saints for their quickening and rising again, in the same Manner: If they were, *Hymeneus* and *Philetus* had been no Hereticks, for teaching that *the Resurrection was past already*, 2 Tim. iii. 28.

SECT. XX. Upon the Whole. *If any Man sin, we have an Advocate with the Father, JESUS CHRIST the righteous: And he is the Propitiation for our Sins*, 1 John ii. 1, 2. So that for the taking away all the Guilt, Danger and Inconveniences of the Sins of Believers in every Kind, there needs no Imputation of the active Obedience of CHRIST, the Propitiation which he is unto them by his Blood and Intercession, hath done this Service for them to the uttermost, before this Imputation is supposed to come at them. And doubtless it is no more to the Justification of a Sinner, than the Midwives were to the Delivery of those *Hebrew Women*, who were safely delivered before the Midwives came at them. *Exod. 1.* What Propitiation (saith *Augustine**) is there with the LORD, but Sacrifice? And what Sacrifice is there, but that which was offered for us in the Death of CHRIST? Nor are we to think that the Fulness of the Merit of the Death of CHRIST, is so spent upon the Purchase of the Pardon of our Sins, that it will not hold out to procure our Acceptation also with God. Yes, by the Redundancy of this Merit (saith Mr. *Reynolds*†) after Satisfaction made thereby unto his Father's Justice for our Debt, there is farther a Purchase made of Grace, and Glory, and all good Things in our Behalf. Yea Adoption itself, and the Acceptation of our Persons, and Admit-

* *Quæ apud Dominum propitiatio est, nisi sacrificium? et quod est sacrificium, nisi quod pro nobis oblatum est in morte Christi?* Aug.

† The Life of CHRIST, P. 402.

tance into the high Favour of God, to be made Heirs of Salvation, spring all from one and the same most precious and fruitful Root of the Blood of CHRIST, the perfect Holiness of his Person, and *Righteousness* of his Life presupposed. So that he that hath Communion in the Fulness of his Death, shall not know what to do with the Imputation of the *Righteousness* of his Life after it, were it made unto him, or conferred upon him.

Thus have we at last fully answered all those Arguments, which (to my Knowledge) have yet been insisted upon, for the Imputation of CHRIST's *Righteousness*, in the Sense so often contradicted, viz. in the Letter and Formality of it, or as the formal Cause (whether in whole or in Part) of *Justification*. If any Man of contrary Judgment, will vouchsafe in a Spirit of Meekness and Love, either to discover the Insufficiency of any of these Answers, or else farther to object; what he conceives to be of greater Weight, than the Arguments already answered, I shall willingly and impartially consider it. And if I shall find any Thing of solid Conviction, and above Answer, I shall soon turn Proselyte, and be glad to be so delivered of an Error. I had much rather be employed in cancelling and defacing mine own Errors, than those of other Men: And desire to make it my daily Occupation, to exchange Darkness for Light, crooked Things for strait, Errors for Truths. The Lord by his Spirit lead us into the Way of all Truth, and keep us that we turn not aside, either to the Right Hand or to the Left, that so we may be built up in our most holy Faith, and prepared hereby for his everlasting Kingdom!

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that the condition of the
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